AN EXERCITATION Concerning the frequent use of Our *LORDS PRAYER* In the Publick Worship of God.

And

A view of what hath been said By Dr. OWEN concerning that Subject.

Ignatius ad Magnesios p. 55. per Vedelium.

Πάντες ἐπὶ τὸ αὐτὸ ἐν τῇ προσευχῇ ἅμα συνέρχεσθε: μία δέησις κοινὴ ἔστω, εἷς νοῦς.

Chemnitius in Harmo. p. 785.

Fastidere vel brevitatem, vel simplicitatem Orationis Dominicæ, quasi meliorem Orandi formam tu possis excogitare & componere, non tam temeritas quàm Impietas est.

By THOMAS LONG, Preacher of the Gospel.

LONDON,
Printed by *J. G.* for *R. Marriot*, and are to be sold at his shop in St. *Dunstans* Church-yard, *Fleet-street*. 1658

THE DEDICATION.

Blessed Saviour,

WHo hast put into the heart of thy meanest Servant to vindicate one of the highest Ordinances, and hast in some measure given him strength to bring forth what thou gavest him grace to conceive: Pardon (I humbly beseech thee) the weakness of

theſe endeavours, and proſper them by thy Almightie Spirit, to the reviving of thine own deſpiſed Inſtitution. Thou haſt the hearts of all men in thy hand; remove, I pray thee, all ignorance and prejudice, all pride and partiality, all carnall intereſts, and inordinate paſſions from their hearts, into whoſe hands theſe unworthy labours ſhall come; and cauſe them, and the dayly prayers of thy Servant, to become effectuall through thy bleſsing, for the production of that good end to which

which it is intended: And let the Power and the Praiſe be onely thine, who bringeſt greateſt things to paſs by the weakeſt means, *and out of the mouths of babes and ſucklings* doſt ordinarily perfect thy praiſe. Suffer not (bleſſed Lord) the ſpirit of errour and diviſion to prevail againſt thoſe whom thou haſt purchaſed with thy blood; but let that blood be effectually applied unto them, to cleanſe them from their ſins, to confirm them in thy truth, and to cement them inſeparably in brotherly love and unity:

That as we have *One Lord, one Faith, and one Baptisme*, so we may be all of one heart and of one mind in all things that concern the purity of thy worship, the peace and edification of thy Church, and may have all our requests, together with the Incense of thy Almighty Intercession, dayly presented unto our heavenly Father, in that golden Censer which thou (in great mercy to our infirmities) hast consecrated for the offering up of the prayers of thy Servants; commanding us when we pray, to say, *Our Father*, &c.

To

To the VVorshipfull,

JOHN MAYNARD

ESQUIRE,

Serjeant at Law.

Honoured Sir,

I Have made my Dedication, laying down my self, and all my poor endeavours, at the feet of Jesus Christ, my great Master: And having payed my vowes, I come now to pay my debts, or rather (because they are greater then I can satisfie) to make my acknowledgement, presenting this Pepper-corn to your hand. All the hope that I have of your acceptance, is, because I have intitled you to a righteous cause, and such as can plead for it self. No eminency of learning or authority can give any opponent so great advantage against him that pleadeth the cause of Christ, as the truth and goodness of that cause can administer to him that defends it against all opposers, be they never so numerous, or clamorous: And yet (Worthy

Sir)

Sir) leſt the weakneſs of the Advocate ſhould ſeem to prejudice the cauſe, I have choſen to plead it moſtly in the Language, and Arguments of men, as famous for excellent learning and exemplary Pietie, as any this Age can boaſt of; And I am ſure too, that there are many Perſons alive of that Character, who will readily appear and plead for it ſtill: but if all ſhould forſake it, if all ſhould oppoſe it, Our great Maſter can plead his own Cauſe, and I doubt nor Sir, but you will be of his Councel; and then though the Solicitor be an Ignoramus, *yet there is no fear of the Verdict.*

And thus having done my devoir, and told the world that no man on Earth hath better Title to my Labours then your ſelf, I beſeech the God of Heaven to make you as eminent in Spiritual, as you are in Temporall bleſsings, that the inner man may proſper as the outward doth. So prayeth

Your Servant in

all good Offices,

THO. LONG.

The Preface.

WHile our generation hath been ſo buſie in caſting out the rubbiſh of the Sanctuary, it ſhould have been the ſpecial care and inſpection of the publick Servants of God attending holy things, that none of the ſacred * veſſels and utenſils of that houſe, which had *Holineſs to the Lord* written on them, were thrown out: But the enemy having prevailed with too many to lay aſide ſome as veſſels, and to trample on others as outworn beggarly implements, hath alſo raiſed ſo much duſt, as hath buried many, and ſullied the glory of all the reſt; yea, and (as if the Chriſtian Church had its cloud too) the underſtandings of the beholders are ſo darkned, that it is become as difficult to diſcern, and ſeparate between the precious and the vile, as it is eaſie & familiar to call evil good, and good evil. In this great confuſion, wherein *Jeruſalem* hath been made an heap,

* כלי עבורה

heap, that Golden Censer wherein the Prayers of the Saints were wont to be offered up to the God of Heaven, and that which hath been used in all ages as the * Salt to season all Christian services, hath it self been hudled up as useless, or cast out as unsavoury. And no wonder; for when the enemy opposeth no Ordinance more then Prayer, and of all Prayers this of our Lord is incomparably the most excellent; of which we may justly say (as the People did of *David*) *Thou art worth ten thousand of others*; we may not think it strange, if (as the King of *Syria* did) he so order it, that his Instruments fight not against small or great, but onely this King of Prayers. And indeed fought they have against it many a time, since *Pelagius* first blew the trumpet, and marshalled his forces against this and other important truths of Christ, but never were they so unhappily successful as in our generation. That the professed enemies of *Jerusalem* should cry, *raze her, raze her, even to the ground*, is a voice that the Church hath been acquainted with in all ages, that they should assault her foundations, and trample upon all the holy Ordinances, disannul the

Office,

* Sal omnium Divinorum officiorum.

1 Kings 22.31.

Psalm 137. 7.

Office, and despise the persons of the Ministry, call their Prayers charmes, and their Preaching foolishnes, is so far from wonder, that it would be a great wonder if they should not; but that they who are named by the name of Christ should doe these iniquities, that his veterane Souldiers, and houshold-servants, who yet remain in his Tents, should conspire with his enemies to betray his fortresses, cast away their armes, and desert his cause, is of very sad consideration: Such practices as these have weakned the cause of Christ, and given great advantage to the adversary; yea, and a just ground of scandall is hereby offered to all sober Christians, both at home and abroad, against the Persons and Prayers of the Ministery of *England*, that we have been so negligent in asserting the frequent use of *Our Lords Prayer*, (of which the most are guilty,) or contrary to their former practice (which it is hoped they performed in Faith) have wholly abandoned the use of it (as too many;) and what is worst of all, that any Disciple, after Confession of its excellency, and crying *Hosanna* to it, should almost in the same breath denounce

Preces & lachryma arma Ecclesiæ.

nounce a *crucifigite*, that with its bleſſed Maker it might be betrayed with a kiſs.

When an Enemy, when the Sea invadeth our Land, and threatneth deſtruction, we all joyn as one man to make up the breaches; but when our Religion, our Zion, is aſſaulted by more Enemies then ever, when her Turrets and Battlements are broken down, no man layeth it to heart: *This is Zion whom no man ſeeketh after*, was her Motto of old, *Ier.* 30.17. How ſecure and negligent have we been for the moſt part, diſſerviceable and injurious to the Cauſe of Chriſt and his Church, againſt the unchriſtian reaſonings, and unreaſonable practices of ſuch men, who would drive us from our laſt and beſt refuge, (*Quid enim viſi vota?* for what can Chriſtians better confide in then in their Prayers; and what Prayer is like to be more ſafe and effectual then this?) I ſhall expoſe my ſelf, not animated with the expectation of ſucceſs and victory, (being on the defenſive part) but to diſcharge my duty, to ſhew my readineſs in the cauſe of Chriſt, *and to ſtrengthen the feeble knees, and lift up the hands that hang down,*

Hebr. 12. 12.

down, leſt that which is lame be turned out of the way: And yet ſeeing that *Magna eſt veritas, & prævalebit*, truth is great and will prevail, (though the Advocate that pleadeth for it be never ſo weak;) and ſeeing that no truth hath more expreſs foundation in Scripture, or for that cauſe hath had more univerſal practice in the Church, I deſpair not but the eyes of thoſe that are not wilfully blind may be opened, at leaſt the mouths of ſuch as are not deſperately wicked may be ſtopped from reproching the footſteps of Gods anointing, in decrying the pious uſe of this moſt excellent Prayer, by that which (through the bleſſing of God) ſhall be ſaid on its behalfe in this enſuing Exercitation. Which that it may not ſwell with a παρεργον, or digreſſion, I ſhal inſert a few things by way of Introduction, againſt the opinion of ſuch as oppoſe this Prayer under the notion of being a form; as 1. that though ſom forms may juſtly be diſlik'd, yet the ground of diſliking them becauſe they are forms, is very unjuſt, foraſmuch as God himſelf preſcribed divers forms, which were accordingly practiſed by the Jewiſh Church under the Law: and our Saviour,

and

and the Christian Church after his Example have in all ages done the like under the Gospel; Most unhappy therefore are they who heap such disrespect on that most Heavenly Prayer, delivered and inculcated by our Saviour once and again to his Disciples, meerely on the account of its being a form; in as much as they seem to fight against God, and proclaim that to be common and unclean which God and our Saviour have sanctified by their reiterated injunction and practice.

And with what greater pompe the Friends of the *English* Liturgy could have solemnized its funerals, then the enemies of it have done, in causing this sacred form to accompany it to its grave, no Master of Ceremonies could well have contrived. In condemning this they have (as much as in them lay) justified that, and given its friends some hope (there being so much Divinity in the Grave with it) that one day it may have a refined resurrection.

But at such a Funerall as this the Church cannot but mourn in the words of old *Jacob*; *Joseph is not, and Simeon is not, and will ye take Benjamin away?* Gen. 42. 36.

all

all theſe things are againſt me. But that in the Old Teſtament divers forms were preſcribed by God, and uſed by the *Jewes*, ſundry inſtances will evince.

That of *Alſteed* ſhall lead the Chorus; *Etſi in S S. nihil tradatur de formula precum*, Although nothing be recorded in Scripture concerning a form of Prayer uſed by the Fathers before the floud, (for that which the *Jewes* ſay of certain *Pſalmes* then uſed, is uncertain) yet ſure it is that they had a ſet form of Prayer, becauſe they had a ſet form of worſhipping God, *i. e.* certain Rites, Geremonies, and Sacrifices (for the worſhip of God without Prayer is imperfect,) and God was then invocated. *Theol. catech. p. 683* Gen. 4. 3. 4.

To this, that they had a certain ſort of Books wherein 'tis likly ſuch forms were recorded: But after the floud, before the promulgation of the Law, there were extant the devout Prayers of *Abraham*, *Jacob*, and *Moſes*. Moreover, when God delivered the Law of the *Nazarites*, he injoyned *Aaron* and his Sons a form of Prayer, which others afterward did imitate. Thus far *Alſteed*. And I find his firſt conjecture to Jude 14. Gen. 18. 27. Gen. 32. 9. Exod. 34. 8. Numb. 6. 24.

be approved by many learned men, *viz.* that Sacrifice was alway attended with ſolemn invocation; which appeareth from *Gen.* 12. 8. Abraham *built an Altar, and called upon the Name of the Lord:* and from *Pſalm* 116. *verſe* 13, 17. *I will take the cup of ſalvation, and will call upon the Name of the Lord. I will offer to thee the ſacrifice of Thankeſgiving, and will call upon the name of the Lord.*

Sigonius de Repub. Hebræorum. p. 151

Sigonius ſaith, that from the time of their ſettlement in *Canaan*, the *Jewes* had, *In omnibus urbibus loca quædam deſtinata precibus ſolennibus*, certain places ſet apart in every City for ſolemne Prayers; ſo that Prayers (it ſeemeth) were more uſual then Sacrifice: and thus *Bertram*; *Conveniebat populus ad Synagogas extra Jeruſalem ad preces ſolennes*; the people met in certain Synagogues without *Jeruſalem* for ſolemne Prayer: but now (as Dr. *Lightfoot* noteth) they are content (as appeareth in their Common-Prayer-book, and they pray God to be ſo too) with Prayers without Sacrifices. The *Jewes* have a form of Prayer recorded which (they ſay) was uſed by *Noah*; how truly, I will not contend: but theſe following inſtances of preſcri-

De Politia Judaica p. 96. & 131.

Miſcell. p. 44.

bed

bed forms so used are undoubtedly true; as the blessing injoyned *Aaron* and his sonnes was constantly pronounced, and continued untill the dayes of *Simeon* the Just, who imbraced Christ in his armes. The Song of *Moses*, *Exod.* 15. 1. was used on all occasions of Thanksgiving by that Church. The form injoyned at the end of tithing on the third year. *Paulus Fagius* giveth us the form of Prayer used by *Aaron* over the Scape-goat, *Quæ forma hæc fuit*, which form was this; *O Lord, thy people the children of Israel have sinned, they have done wickedly, they have grievously transgressed against thee; I beseech thee now O Lord forgive their sinnes, iniquities and transgressions wherein, thy people the children of Israel have sinned, and done wickedly, and transgressed against thee.* And another form when the bullock was offered, v. 27. And he giveth a third form on ch. 8. and addeth, *Verum simile est Christum quibusdam quæ in his precibus continentur usum fuisse.* It is likely that Christ made use of some things in these prayers; but of this hereafter.

Numb. 6. 24.

Petr. Galat. p. 85.

Deut. 26. 13.

Levit. 16. 21.

Hoornebeck repeating the seven precepts of *Noah*, *viz.* 1. For avoyding Idolatry, 2. Not cursing of God, 3. Not shed-

De convert. & convincend. Judæis. p. 447.

ſhedding of blood, 4. Not diſcovering of nakedneſs, or fornication, 5. Of theft and rapine, 6. Of Judgement, 7. Of not eating any part of a living creature: all which the *Jewes* ſay were given by *Noah*, and ſo continued till *Abraham*, who received a precept for circumciſion, and appointed Morning-prayer: *Iſaac* conſecrated Tithes, and added another prayer to be ſaid before day: *Jacob* added another precept, *De non comedendo nervo oblivioſo*, of not eating the nerve of forgetfulneſs, and prayers for the Evening, and at length by *Moſes* was the Law conſummate. Mr. *Herbert Thornedike* proves the uſe of forms from 1 *Chron.* 23.30. where the *Levites* were to bleſs and praiſe the God of *Iſrael*, uſing ſome *Pſalmes* of *David*, particularly thoſe *Pſalmes* of *Degrees* from *Pſalm* 121. to *Pſalm* 135. which being ended, they pronounced the bleſſing appointed in the Law. And indeed the Titles of thoſe *Pſalmes*, directed, *for the Maſters of Muſick*, do intimate that they were to be uſed in the ſervice of the Temple; and learned men alſo aſſure us, they were conſtantly ſo uſed: many of *Davids Pſalmes* were uſed as the Jewiſh Liturgy on all occa-

Of the ſervice of God, p. 29.

Car. Sigonius de Repub. Hebr. p. 243.

occaſions; *Pſalm* 104, 105, 106, 107. were of frequent uſe, *Pſalm* 92. was appointed for the Sabbath, *Pſalm* 118. for Feſtivals, *Pſalm* 102. for the afflicted.

Saint *Hierome* obſerves, that four of them are expreſly called Prayers. Mr. *Perkins* ſaith, that moſt of them are ſo, *Pſalm* 90. is called *A Prayer of Moſes the man of God*; which becauſe Scripture ſaith it, we ought to believe it was ſo. *Hezekiah*, we read, *commanded the Levites to praiſe God in the words of David and Aſaph*; and that he had a form of thankſgiving which he uſed all the dayes of his life is very probable from *Iſa.* 38. 20. for *it was appointed for the Houſe of the Lord.* *Calvin* ſaith, *Conſilium Spiritus Sancti (meo judicio) fuit ordinariam precandi formam Eccleſiæ tradere, cujus uſum ex verbis fuiſſe colligimus, quoties diſcrimen aliquod inſtabat:* It was the counſel of the Spirit of God to give his Church an ordinary form of Prayer, which was uſed in words, as oft as any danger approched.

Pſal. 17. 86. 142. Caſe of Conſcience.

2 Chron. 29. 30.

On Pſ. 90.

In a *Samaritan* Chronicle, which the renowned Archbiſhop of *Armagh* procured from the Library of the admirably learned *Joſeph Scaliger*, is another teſtimony

timony of the Antiquity of forms; *Postea mortuus est Adrianus*, &c. After this died *Adrian*, in whose time the high Priest took away that most excellent booke that was in their hands ever since the calm and peaceable times, which contained those Songs and Prayers which were ever used before the Sacrifices, (for before every several sacrifice they had their several songs still used in those times of peace.) All which accurately written were transmitted to the subsequent generations, from the time of the Legate *Moses* unto this day, by the Ministery of the high Priest: this book he (the high Priest) took away, then which no History besides the *Pentateuch* of *Moses* was found more ancient. These memorials of forms of publick and prescribed Prayer before the time of *Ezra* may suffice here: the studious Reader may observe many more in the *Rabbines* works, and from them in *Scaliger*, *Selden*, *Fagius*, *Buxtorfe*, &c. From the time of *Ezra* until Christs, it is yet more evident that publick forms were used. Mr. *Selden* saith, that certain forms of Prayer were to be used dayly by every one, by Law, or received custome,

On *Eutychius*, p. 411.

ſtome, which were compoſed by *Ezra* and his houſe, or conſiſtory. *Capellus* relateth the ſame, and that *Ezra* and his houſe (the great Synagogue) appointed eighteen forms of Benedictions. Rabbi *Tanchum* ſaith, *The wiſe men made theſe eighteen Prayers for ſo many bones in the back of a man, which are to be bowed at the rehearſal of them*, becauſe *David* ſaith, *All my bones ſhall praiſe thee*; which Benedictions were to be pronounced in words already conceived: And that the number of their Prayers was according to the number of their Sacrifices, their [a] morning Prayer, their [b] *mincha minor* and [c] *major*, (i.) the leſſer and greater oblation, their [d] Evening Prayer, their [e] additionary Prayer, and the [f] concluding Prayer; and he addeth, The Prayer for which *Peter* and *John*, *Acts* 3. 1. went into the Temple, was the *mincha minor*, which anſwered to the Evening-ſacrifice of the Law; and the hour, according to our account, was three of the clock in the afternoon.

[a] שחרית
[b] מנחה
[c] גדולה
[d] ערבית
[e] מוסף
[f] נעילה

Spicilegium, p. 68.

Selden addeth, that the Prayers preſcribed by *Ezra* were to be learned by every man, that ſo the prayers of the unskilfull might be as perfect as of the elo-

See *Druſius* on the place. *Præterit.* p. 159.

quent man; that every act of praying was begun with *O Lord, open thou our lips*, &c. and concluded with, *Into thy hands I commit my ſpirit.* The learned *Scaliger* ſaith, *Rara illis benedictio erat ſine his verbis ſolennibus, Benedictus es Domine Deus noſter*, &c. There was ſeldome a bleſſing without theſe words, Bleſſed art thou, O Lord God, King of Ages, who haſt ſanctified us, and haſt given commandment about theſe and theſe things. *Joſeph Albo Ikkar* ſaith, The men of the great Synagogue attributed the work of the Reſurrection only to the power of God, in this form; *Tu potens in ſeculum Domine*, &c. Thou O Lord, art Almighty for ever, thou reſtoreſt the dead to life, and art of great power to ſave. A little before the diſperſion of the *Jewes*, *R. Gamaliel* added a nineteenth Prayer to thoſe of *Ezra*, and after him others, until the dayly ſervice grew to an hundred Prayers. The *Jewes Talmud*, eſpecially that part called the *Miſchna*, is full of ſuch forms, which carrie the names of the ancient *Rabbines* that compoſed them; the firſt Chapter of the *Talmud* is intitled (as *Buxtorf* obſerveth) *Berachos* (*i.*) of Bleſſings and Prayers

Pſ. 51. 15. Pſ. 31. 15.

De Emend. Temporum, lib. 6.

lib. 4. c. 35.

Prayers for the fruits of the Earth; and the practice of the *Iewes* (ever ſince the penning of the *Talmud*) in recording their ſet forms of Prayers upon divers occaſions, is an Argument that it was their uſe to compoſe ſuch, and uſe them in more ancient times. Now this is evident by the many volumes of publick Devotions publiſhed by them; of which it ſhall ſuffice to name theſe following: In the Hiſtory of *Paſcha*, are the Bleſſings and Prayers belonging to that Feſtival. The ſecond part of *Sepher Haa haua* is concerning Prayers: Alſo a great Rituall and commentary upon the Prayers of the *Iewes*: Another, *Precationes quibus utuntur ante & poſt cibum*; Of Prayers uſed before and after meat; which were divers, ſome at publick Feaſts, and others at private meals: Another named *Selichos*, being Prayers appointed for obtaining mercy and forgiveneſs of ſinne.

See *Druſius Præterit. p. 90.* Of bleſſing bread and wine.

Genebrard hath tranſlated from *Maimonides officium lugentium*, the office of mourners, wherein are many forms of Prayer.

Sol. Bar R. Nathan compoſed a form of Prayer to be ſaid at the viſiting of Se-

Note Miscel. in Portam Mosis p. 227.

Sepulchres; of which the learned *Pocock* saith, *Principium Orationis hujus, &c.* The beginning of this Prayer is taken out of that which is among the forms of the hundred Benedictions, extant in the publick Liturgy of the *Jewes*; and in the Margine he saith, This is otherwise attributed to *Abraham*.

Aben Ezra on *Eccles.* 1. preferreth the Hymnes made by *R. Saadiah Haggaon*, before those of *Rabbi Eliezar Hakkalir*: Now considering the Antiquity of many of these forms, more then a thousand years since, and the tenaciousnes of that people in adhering to the traditions of their Fathers; and that in the *Mischna* are many forms used by the *Iewes* before our Saviours dayes (as shall be proved hereafter) it is a convinceing Argument that it was usual for their Rabbies and Doctors, even before our Saviours time, as to expound the Law in the Temple and Synagogues, so to guide the people in their devotions, in the Synagogues and Proseucha's (which were very many) by certain composed forms of Prayer; which Prayers were learned, and delivered, onely by orall tradition, and not permitted to be written or made publick,

publick, untill that *R. Hakkadosh* compoſed the *Miſchna*.

And whereas Maſter *Thorndike* hath obſerved their Prayers were read by one whom they called the *Apparator of the Synagogue*, who was of inferiour rank to the Scribes and great Doctors, and of a like degree and qualitie as Deacons in the Chriſtian Church; this is an Argument that they were not intruſted to direct the Devotion of their betters by any *ex tempore* effuſions, but to pronounce ſuch Prayers as had been compoſed by their Superiors.

And thus we have brought down the continued uſe of ſet and preſcribed forms of Prayer to our Saviours dayes; wherein I have greatly exerciſed the patience of my Reader: but I could not avoid it, this being a part of my groundwork, on which I intend, after a little more labour, to build this aſſertion, That Saint *John Baptiſt* (a moſt eminent Prophet) being to gather a new Church, and to make a reformation of Religion, and (by inſtructing his Diſciples in the Doctrine of Repentance) to prepare them for the receiving of the Meſſias, did, (after the manner of other Doctors

and

and teachers among the *Iewes*) collect out of the Prayers and Hymnes of *Moſes*, *David*, the Prophets, and other devout men, ſuch heads of Prayer as concerned the dayes of the Meſſiah, his Offices and Doctrine; and of theſe did compoſe a form of Prayer, which he delivered to his Diſciples, to be publickly uſed by them on all ſolemn occaſions, and to ſerve as a Cognizance of their profeſſing and owning the Doctrine taught by him; which the Diſciples of our Saviour obſerving, on this occaſion, and for the ſame end, they aske, and our Saviour preſcribeth, this form of Prayer, and injoyns the uſe of it; *when ye pray, ſay, &c.*

But that I may not in this diſcourſe ſeem to fight with my own ſhadow, as the *Pontikes* once did, *Qui per errorem longius cadentes umbras quaſi hoſtium corpora petebant*; I may ſay as *David* coming down to the battell againſt the Philiſtines, *Is there not a cauſe? Are there not too many enemies*, both in opinion and practice, to our *Lords Prayer?* are not the Conſequences of neglecting it extremely ſad? when many Chriſtians have ſo far degenerated, as to thank God

Lucius Florus.

1 Sam. 17. 29.

God they have forgotten what our Saviour commanded his Diſciples to learn and ſay, *Our Father, &c.*

The grounds on which the moſt moderate diſſenters proceed, are theſe:

Firſt, that nothing is to be admitted into Chriſtian practice, as far as it concerneth the publick worſhip of God, for which there is not an expreſs or ſufficient warrant in Scripture.

Secondly, That to uſe Prayer as a form, there is no ſuch warrant, either in that of Saint *Matthew* 6.9. or Saint *Luke* 11. 12.

The firſt plea divers learned men have anſwered; I ſhall onely offer againſt it that which Doctor *Sanderſon* hath written to this effect; What ſcandall and advantage hath been given to Anabaptiſts and Quakers, by, What command have you in Scripture? It is like the opening the *Trojan* horſe, or *Pandora's* box, as if all had been let looſe: *Unà Euruſque Notuſque ruunt*, and ſwarms of Sectaries have overſpread the land, and the young ſtriplings ſoon outſtrip their leaders upon their own ground; as they ſaid, what command or example for kneeling at the Communion, for Surplices, Lord Biſhops

Mr. *Hooker* Dr. *Sanderſon* Preface to laſt Sermons.

Biſhops, a penned Liturgy, and Holy dayes? and there ſtopt: Theſe adde further, Where are your Lay-Presbyters, your Claſſes, your Steeple-houſes, and national Churches, your Tithes and Mortuaries, your Infant-ſprinklings, and meeter-Pſalmes, your two Sacraments, and weekly Sabbaths? ſo far they are gone already; *Et erranti nullus terminus*, there is no bound to an erroneous ſpirit: Nor indeed can they that ſet them a going, now ſtop or reſtraine them, *Fugiunt trepidi vera & manifeſta loquentem Stoicidæ*; for they proceed upon their own principles: and if they ſay, *Hæc ego nunquam Mandavi (dices) olim, nec talia ſuaſi*, We never intended, nor countenanced theſe things: the reply is ready, *Mentis cauſa malæ tamen eſt & origo penes te*, The fountain of all theſe bitter and turbulent waters is with you. They that made a ſtand ſooner are diſpleaſed with ſuch as ruſht on further, and declare againſt them; but no great reaſon, when they lent them the premiſſes, to fall out with the concluſion.

The maſter in the Fable did not well to beat his maid for ſerving him with thinne

thinne milk, when his own Cow gave it; Why ſhould he that giveth another ſcancal, be angry with him for taking it? or he that ſetteth a ſtone tumbling down the hill, blame it for not ſtopping where he would have it? So miſchievous a thing it is not to lay the foundation on a firm bottom. It were well if this were helpt ere it went too far. So far that Reverend Dr.

As to the ſecond ground, that there is no warrant in Scripture for the uſe of this Prayer as a form, *ſub judice lis eſt.* All that I ſhall ſay here, is, That it is a ſad thing, when men are ſo blinded by the opinions and prejudices which they have eſpouſed, as that they can ſee nothing but what they have a mind to ſee; or being defective in their own ſight, will needs perſwade others (as ſhe in the Comedy) that there is no light in the room: And in our dayes the Proverb is verified, even of *Aarons* bells,

As every man doth think,
So the bells do clink.

I cannot promiſe any Eye-ſalve to cure ſuch inveterate diſeaſes; it is *opus*

Dei

Deo dignum, the Almighties work. Those that are not wholly blinded I shall lend the best spectacles I have, and make it my daily Prayer for my self and all (as *Bartimeus* did) *Lord, that our eyes may be opened.* To all my Readers I commend this rule, Not easily to believe every Doctrine, and take up their Religion upon trust, but to search the Scriptures (as those more noble *Bereans* did) whether things be so or no; And

Mark 10. 31.

having tried all things, to hold fast that which is good.

An

An Exercitation
Concerning the frequent use of Our Lord's Prayer, In the Publick worship of God.

MATTH. 6. 9. — *After this manner therefore pray ye, or (as the Original,* οὕτω προσεύχεσθε.) *Thus pray ye,* Our Father, *&c.*

LUKE 11. 2. — *And he said unto them, when ye pray, say,* Our Father, *&c.*

THESE two Evangelists seem to differ, not onely in the divers expressions used by our Saviour in the prescribing of this form, but also in the time and occasion of the delivery thereof; some of the ancient Fathers assert that it was twice delivered, that in S. *Matthew* in the second year of our Saviours baptisme, this of S. *Luke* in the third, (as learned Mr. *Mede* computes it.) The different occasion Mr. *Calvin* observes, (Lucas *rogatum fuisse dicit* Matheus *inducit ultro docentem*) *Luke* affirmes that

Euthymius. Rupertus. Mr. Mede. Dr. Lightfoot.

In locum.

that our Saviour was desired to teach it: *Matthew* that he taught it voluntary, and so he favours the opinion of Mr. *Mede*, who with some others of great esteem, do conjecture, that the Disciples, when it was first given them in *Matthew*, understood not that their Master intended it for a form of publick Prayer, whereby they might be known to be his Disciples, and therefore they desire of him in *Luke* such a distinguishing form, and that according to the example S. *John Baptist* his forerunner, (for it was usual for the eminent Doctors among the *Jews* to compose formes of Prayer and praise for their Disciples) Lord teach us to pray, as *John* also taught his Disciples.

Mede's Distrib. Paraus. Hooker.

Sect. 2. The immediate occasion of prescribing this form in S. *Matthew* was our Saviours great dislike of that (βαττολογία) superfluous repetition of words used by one *Battus* a Poet, and the word (πολυλογία) or *much-babling*, is of a neer signification, as *Hesychius* and *Suidas* expound it; learned men do parallel these expressions with πανσοφία, ἀργολογία, ἀδολεσχία: *Munster* paraphraseth the word thus אל תרבו (*i.*) *Do not multiply words*: and *Grotius* compares it with that phrase in *Ecclesiasticus*, μὴ βουλεύσῃ λόγον ἐν προσευχῇ σου: which is translated, *Use not much babling when thou prayest*: *Heinsius* would not be beholding to *Ovid's Battus* for the word, but thinks that our Saviour condemnes a μαλακισμὸν, when the lips and tongue pray without the mind, which the Rabbines call מעי שפתים *the speech of the lips*: and the word may be as well compounded of *Hebrew* and *Greek*, and

Montibus inquit erant & erant sub montibus illis. Ovid. Metam. lib. 2.

Drusius Chap. 7. 14.

and as fitly as of *Latin* and *Greek*, *Lyra* gives the same sense of the word: (*His exercenda lingua magis operam dant quam mundandæ menti.*) They did exercise their voice more then their affections, thinking to move their Gods, as a prisoner his judge, by oftensolicitation & importunity; or as if their God were at a great distance, and must be called neerer by their loud cries; of this fault the *Jews* were not guilty, whose prayers were generally concise, and often times *submissa voce*, with a low voice. They pretend they learned to make short prayers from *Elias*; in this tradition R. *Josi* saith, on a time I walking on the way, went into one of the Deserts to pray, then came *Elias* of blessed memory and watched me at the Gate, and stayed for me till I had ended my prayer; after that he saith unto me, Peace be upon thee Rabbi; I said to him, Peace be upon thee Rabbi and Master; then said he to me, My Son wherefore wentest thou into the Desart? I said, to pray: He said to me, thou mightest have prayed in the way: Then said I, I was afraid lest Passengers would interrupt me: He said unto me, Thou shouldest have prayed a short Prayer. At that time I learned of him three things; 1. That we should not go into the Desart. 2. That we should pray by the way. 3. That he that prayeth by the way, should pray a short prayer: Two of these Traditions our Saviour reproves here, but nothing against the third. Now the Heathen were generally guilty of irksomness and babling; as a Poet of their own sayes, they thought their Gods (*nil intelligere nisi illud dictum sit centies*) to understand

Gratius in loc.

Talmud in Sepher Berachoth.

Gracius ad Matth. 6.

nothing but what was repeated an hundred times, and therefore they did for some houres togethet chaunt aloud the same words, as Εὐὰ Βάκχε, and Ἰὼ Ἰὼ Πὰν Πὰν, &c. of which practice of theirs the Scripture records two examples, the one of *Baals* Prophets, crying from Morning till Noon, *O Baal hear us!* The other of the *Ephesians*, crying for two houres space, *Great is Diana of the Ephesians*. More of this nature may be seen in *Brissonius de formulis*, and not much unlike are the Tautologies in the Popish Missals, *Jesu, Jesu, Jesu miserere, Jesu, Jesu, Jesu adjuva, Jesu, Jesu, Jesu da mihi purgatorium meum hic.* In opposition to such practices, our Saviour prescribes a succinct form of most significant words, not onely in joyning them when they did compose Prayers of their own to have respect to this, as a rule; but when they did actually, and solemnly pray, to use this form; for here is evidently (*transitus à formulâ ad formulam*) a passing from one form to another; from their tedious Tautologies, who thought their Gods needed them, to awaken and excite them to their help, by loud noise, and long clamour, to a compendious and most comprehensive expression of all such desires as concern the glory of God, or mans temporal or eternal happiness; all which being composed in a most exquisite form, he commends to his Disciples and the multitude with an ὕτως προσεύχεσθε, thus pray ye, or more plainly λέγετε, when ye pray, say, *Our Father.*

1 King. 18.26. Act. 19. 34.

Sect. 3. The occasion of repeating this form in S. *Luke* was an earnest request of the Disciples, who having observed the practice of S. *John's* Disci-

Disciples, desire that our Saviour would teach them as *John* also had taught his Disciples. In which request we may plainly observe

1. *Rem.* The desired matter, *Teach us to pray.*
2. *Modum.* The manner, *As John also taught his Disciples.*

For they were as yet ignorant, both as to the matter, what things to ask, and also to the manner, how to ask fitly and orderly.

In our Saviours answer are also two parts,

1. *Indeterminatio temporis*, The not determining of the time, *when ye pray.*
2. *Determinatio orationis ad rem & modum*, The determining of the Prayer, as well in its manner and form, as matter, *say, Our Father, &c.*

For beyond all question, our Saviour in this, as in all other good things, did satisfie the desires of his Disciples as well in the manner as the matter of their request, direction for both these being desired; if therefore it shall be proved that *John Baptist* taught his Disciples a form of Prayer which they used publickly, and by which they were distinguished from the Disciples of other *Jewish* Doctors, and known to be followers of S. *John*, it may be irrefragably inferred that our Saviour taught his Disciples this Prayer to be also used as a publick form, and to serve as a cognizance, whereby they might be known to be his followers.

Sect. 4. Now to confirm this, I shall add (to what hath

hath been alledged in the Preface,) the authorities of divers learned men, and such (for the most part) whose piety and judgment, have in other things a great esteem, and influence upon such as dissent, as an argument *ad homines*. But in the first place, I shall briefly premise, that *John Baptist*, being himself a *Jewish* Doctor, did (as our Saviour also did) observe the Rites and Customes then in use among that people, and accommodate them to the business of the Gospel: thus it was usual with them to admit Proselytes by baptisme; for as Doctor *Lightfoot* observes, that in *Solomons* time, when men became Proselytes by thousands, they admitted them by baptisme (as some *Jews* do witness, saith he.) And *Arias Montanus* a man that knew the customes and practices of that people as well as any in his time, gives this brief Comment on the occasion of prescribing this Prayer; *Aliquâ orationis formulâ, certi argumenti, nos imbue, ut* cæteri Magistri suos Discipulos, *atque* Johannes, *qui ex doctrina sua de pœnitentia, præceptis, precationes opportunas composuit,* (*i.*) Give us a form of Prayer of an invariable matter or Argument, as *other Masters gave their Disciples*, and as *John* who out of the Precepts of his doctrine of Repentance, did compose certain seasonable Prayers. And doubtless our own Expositors have not taken up this opinion upon bare trust, but deliver it to us as their judgment upon good grounds. *Calvin* who here, as on most other places, comments most judiciously, gives the like sense, his words are these, in respect of the more publick Prayers of that Church; Johannes

Dr. Lightfoot's Miscel. p. 80. See Dr. Hammonds Queries. Arias Montanus on Luke 11. 1.

Calvin's Harm. p. 150.

privâ-

privatam orandi formam tradidit suis Discipulis; id feciſſe exiſtimo, prout temporis ratio ferebat. Res tunc valde apud Iudaeos corruptas fuiſſe notum eſt, tota certe religio ſic collapſa erat, ut mirum non ſit, precandi morem à paucis vitè cultum fuiſſe: rurſus, quum inſtaret promiſſa redemptio, fidelium mentes precando ad ejus ſpem & deſiderium excitari oportuit. Johannes ergo, ex variis Scripturae locis certam aliquam precationem conficere potuit quae tempori congrueret, ac propius accederet ad ſpirituale Chriſti regnum, quod jam patefieri comperat. (*i.*) *John* gave his Diſciples a private form of Prayer, which I think, he did as the cuſtom of that age did require. Great corruption was then among the *Iewes*, their whole religion was ſo decayed, that it is no wonder that the manner of praying was rightly obſerved by very few; and becauſe the promiſed redemption drew nigh, it was neceſſary to excite the mindes of the faithful by prayer, to hope and deſire the accompliſhment thereof; *Iohn* therefore out of divers places of Scripture, could, (*i.*) (as I underſtand him, *de jure*, rightly and with good authority, for he had ſpoken *de facto* before) compoſe ſome certain form of prayer which was agreeable to the preſent time, and moſt ſuitable to the ſpiritual Kingdom of Chriſt, which then began to be manifeſted. This I ſuppoſe is a juſt interpretation of Mr. *Calvins* words and ſenſe; and in this he fully accords with my aſſertion concerning the practice of the *Iewiſh* Doctors, and particularly of *Iohn Baptiſt*, in teaching their Diſciples a form of prayer: to him I joyn our judicious *Hooker*, who in this (*conjurat amicè*) is of the ſame

Hookers Eccl. Polity l. 5.

same mind, *John Baptists* disciples (saith he) which had alwayes been brought up in the bosom of the Church from the time of their first infancy, till the time that they came to the School of *John*, were not so brutish that they could be ignorant to call upon the name of God; but of their Master they had received a form of prayer amongst themselves, which form none did use but his Disciples, so that by it as by a mark of special difference they were known from others; and of this the Apostles having taken notice, they requested that as *John* taught his Disciples, so Christ would likewise teach them, to pray. Doctor *Lightfoot* will make this argument stronger yet; thus, saith he, Christ taught this prayer almost a year and half ago in his Sermon on the Mount, and now being desired to teach his Disciples to pray, he gives the same again. *John* had taught his to pray after the same manner and use of the Nation, and Christ being desired to teach his Disciples as *John* had taught his, rehearseth this form which he had given them before: were these arguments considered without prejudice, I should not need to adde more to prove this prayer a Form intended for publick use.

Dr. Lightfoot's Harm. p. 47.

But I fear all that may be said will not satisfie some men; yet because this argument will be as a chief stone, on which (as to the context) we may lay some stress, I shall take a little more pains to settle it, *viz.* That *John* did, after the manner of *Iewish* Doctors, teach his Disciples a brief form of prayer to be frequently used by them, which accordingly they did often, and publickly use, whereby they were known to be his Disciples.

Sect.

Sect. 5. I was once confidently informed that the late Bishop of *Worcester* had in some determinations of his when he was Doctor of the Chair in *Oxford*, repeated the form of prayer that was dictated by S. *John* to his Disciples; but upon inquiry I could find no such thing, and indeed I did despair of it, when instead of finding it recorded among ancient monuments, I found that many learned men did bewail the losse of it. In all probability it did agree, both in matter and form, with this of our Saviour; as their form of Doctrine was alike, *Repent for the Kingdom of Heaven is at hand*, so likely was their form of Prayer. However their authority that argue meerly negatively (that there was no such form because it is not recorded in Scripture) will signifie but little, when in the first place, it shall be considered, how many things are mentioned in Scripture as done, the particulars whereof (*in re gestâ*) are not to be found; and *Tertullian* tells us that *Johns* form was purposely omitted, that our Saviours alone might be used; *John* must decrease that Christ may increase: and secondly, when it shall be layed in the balance with the judgment of those learned and famous men that are otherwise minded. The Assembly in their Annotations comment thus; (*As John also taught*) that is giving them a form. It seemeth that because Religion was miserably corrupted by the false Glosses, and superstitious Traditions of the Pharisees, as also by a general depravation of manners, so that it was no marvel, if very few of them, either rightly practised, or truly understood the main part of Gods worship,

Tertullian. Maldonate Compare Matth. 3.2. with c.4.17.

S. Judes Epist. ver. 6.9.

Joh. 3.30.

Assemblies Annot. on Luke.

ſhip, which is in devout and faithful prayer, therefore, whereas now, the long promiſed redemption of the faithful drew neer, it was neceſſary that their hope ſhould be ſtrengthened by prayer to expect it, ſo that *John Baptiſt* whoſe office it was to prepare the way of Chriſt, did out of moſt evident places of Scripture thereto pertinent, compoſe for his Diſciples (whom he was to inſtruct and fit to receive the Meſſias) ſome * private prayer ſuitable to their preſent condition, and the ſpiritual Kingdom of Chriſt, which they were to profeſs.

In *Calvins* ſenſe.

Diodate on Luk. 11. 1.

Diodate on the words (*as John alſo taught*) that is, giving them ſome expreſs form of it.

Doctor *Lightfoot* ſupra.

Doctor *Lightfoot*, whom we have before named, ſayes, they that deny this for a form of prayer, either know not or conſider not, what kind of prayers the eminent men among the *Iews* taught them.

Sect. 6. And whoſoever ſhall read the *Miſchna* and *Gemara*, *Seder Tephiloth* of the *Iewes* of *Portugal*, the Comment on *Perke Avoth*, *Sepher Hammuſar*, *Machazor*, and other Rabbinical writings, he may ſee many remains of forms of Prayer made by their ancient Doctors, and retaining ſtill the inſcription of their names. It is to be known, ſaith learned Mr. *Thorndike*, that things related in the *Miſna* written in the dayes of *Antoninus Pius*, are not to be underſtood as if they were of no greater ſtanding then that time, but are the moſt ancient orders of that people, practiſed and delivered long before from hand to hand, as things not lawful to be committed to writing, and then firſt written, for

Thorndike of the ſervice of God, p. 232.

fear

fear that their manifold dispersions might bring their rules and orders into oblivion. And from the first title of the *Misna* we have enough to evince this whole point, for there we have divers cases concerning the formal words of divers of those prayers which still they use, resolved by Doctors that lived not long after our Saviours time, and therefore the terms and cases of more ancient Doctors disputed at that time by these, must needs be of greater antiquity. *Scaligers* hand shall be the last that shall be applied for the settlement of this stone. Scaliger *de Emend. Temp. l. 6. p. 537.*

Si quis neget, &c. If any deny the antiquity of these Record, it is all one as if he should deny the Determinations of *Papinian*, *Paul*, *Ulpian*, and other Lawyers registred in the Digests of *Justinian*, to be their resolutions under whose names they are cited. And now I know no more to be done toward the settlement of this stone, but to fill up the chinks and to polish it, I shall adde these considerations;

Sect. 7. 1. That S. *Johns* Disciples did use such a distinct form of prayer, as that they were thereby known by all that heard them to belong unto him, is cleerly intimated in the Disciples question, which was occasioned by this observation of theirs; *Master, teach us to pray, as John also taught his Disciples.*

2. This prayer, so commonly used by them, must be either of their own composure, agreeable to certain heads prescribed by their Master; or else a set form.

That it should be of their own composure, according to their divers abilities, is unlikely;

1. Be-

1. Becauſe the Diſciples of *John* were generally but of a mean condition, and to think that they had any extraordinary gifts beſtowed upon them ſo early, (our Saviours own Diſciples, after they had been a long time with him, being but meanly qualified, before the coming of the Holy Ghoſt) is ſomewhat diſſonant from the truth of the holy Scriptures, and the wiſdom of our Saviour, that did not (on this ſuppoſition) chuſe Diſciples for himſelf as well qualified as S. *Johns* were; but in all probability they were both of them ignorant, not onely of the matter, what to ask, but (which ſeemeth moſt difficult) of the manner alſo how to ask aright.

2. Becauſe, as hath been proved, other Doctors among the *Iewes* did uſually preſcribe the very form of prayer that was uſed by their Diſciples, and the compoſure of publick prayer was not the work of ordinary Diſciples, but the office of one, or more, eminent men in all ages of that Church.

3. Becauſe if S. *John* had onely given his Diſciples heads of prayer, and not a ſet form, this would not have conduced to the production of that effect which the Scripture intimates to have followed, (*viz.*) to make them known to all that heard them whoſe Diſciples they were; for though their prayers for the matter of them might be agreeable, yet differing wholly in form, and variety of expreſſions, they could not be well underſtood by people of mean capacities, to have followed the ſame rule; this I gueſſe from the little uniformity obſerved in the devotion of ſuch as follow the heads of prayer pre-

ſcrib

scribed by the Directory. For though there be a good method and excellent matter proposed, yet men being left to their own composures, they either slight the method, or so invert, confound, perplex and obscure the matter thereof in their own expressions, as that it can justly be said but of a few, these do observe the Directory.

4. Questionless the matter of S. *Johns* prayer had a great harmony with the chief heads which were ordinarily used by the Disciples of other *Iewish* Doctors, and therefore it must be the form that made the distinction.

5. And lasty, If we may judge of a deed by its counterpart, our Saviour delivering in his answer a form of prayer, (as is granted by all) doth more then intimate that the prayer taught by *Iohn*, and that which was desired by his own Disciples, (unlesse we should think that our Saviour answered impertinently) was a form. So that if we should paraphrase the words thus, *Lord teach us a prayer whereby we may be known to be thy Disciples, as Iohn also taught his Disciples a prayer, whereby we and all that hear them, may know whose Disciples they are*: Our Saviours answer, delivering a composed form, doth approve this interpretation, *When ye pray, say this form, Our Father.*

Sect. 8. And upon these premises I may build this conclusion, that the prayer delivered by our Saviour on the request of his Disciples, according to the instance of S. *John*, was not intended only as a Directory for matter and method of prayer, but as a set form to be used by them, and to serve as a peculiar mark, and character that they were his Disciples.

But

Sect. 9. But before we consider the words of the injunction and command, this one thing may be opportunely, and materially inserted, that (as it hath been already proved) forms of prayer were used in the *Iewish* Church until our Saviours time; so our Saviour himself did not dislike, or abhor from, either forms of prayer in general, or those forms which were then in use among the *Jews* in particular; for the Scripture assures us; that in a great extremity, when as we may all think our Saviour would pray most fervently, he used the same words three times, (*viz.*) *Father; if it be possible; let this cup pass from me*: And it is the opinion of many learned men, that our Saviour on the Cross did repeat, not onely the first verse of *Psal.* 22. but the whole Psalm throughout, which undoubtedly is a form. S. *Hierom* speaking of Christs prayer on the Cross, repeats more as spoken by Christ, then is recorded by S. *Matthew*; (*Sic Christus oravit in Cruce*) *My God, my God; why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?*

Mat. 27. 46.

Hier. advers. Pelagium. p. 248. mihi.

Sect. 10. Moreover it is proved by learned men, beyond all contradiction, that our Saviour in the dispensation of the New Testament, did retain and practise several formes, which were used by the *Iewes* under the Old: Particularly, in the Institution and administration of his last Supper, our Saviour varied very little from the forms and customes used by them at the celebration of the Passeover; of the truth whereof besides other reasons, this in the opinion of learned men is a sufficient confirmation: That as the

the *Iewes* were wont to shut up the solemnity of the Passeover by singing some of *Davids* Psalms; so our Saviour, after the celebration of the Sacrament of his body and bloud, went out with his Disciples to the Mount of *Olives*, ὑμνήσαντες, having sung the Hymn, which Hymn (say the best Expositors) was the same that the *Iewes* did ordinarily sing after the Passeover, and is called by them the great *Hallel*, which, as *Pan'us Brugensis* sayes, consisted of six Psalmes, from *Psal.* 113. to *Psal.* 118. and he addes (*verisimile est hos à Domino decantatos*) it is most like that these were sung by our Saviour. And *Drusius* sayes, *hunc hymnum hodieque canunt in nocte Paschatis*; The *Iewes* sing this Hymn in the evening of the Passeover to this day. The learned *Scaliger* having largely described the formes and rites of celebrating the Passeover, concludes thus; This was the true rite of celebrating the Passeover in the times of the Messias, — No man will deny that this last was like unto the former, and that Christ did celebrate them in the same manner as the *Iewes* (*viz.*) both of them in the manner expounded. And he concludes thus; They that object that Christ did not submit to the *Iewish* customes, may be confuted by six hundred arguments, if it were of moment; and I believe that *Drusius*, *Capellus*, Doctor *Lightfoot* and others have made up the full number.

P. Brugen. in Psl. 113.

Drusius obser. P. 156.

In the conference at *Hampton* Court, we have this passage; the Dean of the Chappel (who I suppose was Bishop *Mountague*) remembred the practice of the *Iewes*, who unto the Institution of the Passeover prescribed unto them by *Moses* had

Conference at Hampton p. 67.

had (as the Rabbines witnesse) added both signes and words, eating sowre herbs and drinking wine, with these words, *Take, eat these in remembrance, &c.* And, *Drink this in remembrance, &c.* upon which Addition, and Tradition of theirs, our Saviour instituted the Sacrament of his last Supper, celebrating it with the same words and after the same manner, thereby approving that fact of theirs in particular. *Scaliger* tells us, there was Bread also as well as Wine exhibited at the Passeover, with these words, ὁ δὲ ὁ ἄρτος ταλαιπορίας--- Πᾶς ὁ πεινῶν δεῦρο καὶ φαγέτω. *This is the bread of affliction, which your fathers did eat in the land of Egypt; let every one that hungreth come and eat, let every one that hath need come and keep the Passeover; ye were sometime servants there, but now ye are in the land of Israel; ye were sometime servants there, but now ye are free in the land of Israel.*

Scaliger de Emend. Temp. p. 536.

Now if our Saviour did accommodate the *Iewish* formes, (some of which were meerly of humane invention) to the solemn administration of that most blessed Sacrament, which is to continue in his Church until his coming again; we may not think it strange that he should prescribe a form of prayer of his own composure, and enjoyn his Disciples the frequent use of it in their solemn devotions.

1 Cor. 11. 26.

Doctor *Lightfoot* descends to particular instances, as that our Saviour after the cup of blessing, took some of the unleavened bread and blessed and brake it, and gave it to be eaten for his body from thenceforth in that sense, that the

Temple Service p. 161.

the flesh of the Paschal Lamb had been his body unto that time; and that which was called the Cup of *Hallel*, he taketh and ordaineth for the Cup of the New Testament in his bloud, and after sung the *Hallel* throughout, and so went out to the Mount of Olives. And *Arias Montanus* notes, that the use of this Hymn was an action and rite common and most familiar to all. *Montanus de hymno.*

Mr. *Trap* gives also another instance of our Saviours using a form of thanksgiving, by which, as it is intimated in S. *Luke*, his Disciples knew him. I shall not insist on this, but certainly the *Iews* had forms of blessing their meat and drink; as these usual forms do evince: The blessing of the bread was this, (*Benedictus tu Domine Deus noster Rex Seculi, qui educis panem è terra.*) And (*Benedictus, &c. qui creas fructum vitis.*) (*i.*) *Blessed art thou, O Lord our God, everlasting King, who dost bring forth bread out of the earth, and blessed, &c. who createst the fruit of the vine.* But enough of this; he that would see more of the former particulars, let him view *Cassander*, *Morney* of the Mass, *Beza*, Doctor *Lightfoot*, Doctor *Heylyn* of Liturgies. All my observations do concentre with that of a Reverend Divine in his book of singing Psalmes, that this opinion is the constant vote of all the learned. And here by the way, that assertion of *Grotius* is sufficiently confuted; *Neque enim eo tempore syllabis adstringebantur*; for what he onely sayes in the Negative, *Scaliger*, and many others of great learning and integrity, do not onely say, but prove in the affirmative; (*i.*) that the

On Mat. 6. 9. Luk. 24. 30.

Grotius in Luk. 11. 1.

people were not in those dayes confined to words and syllables.

By what hath been said, it appears that our Saviour was no such enemy to forms, either of prayer or thanksgiving, as those who now profess themselves to be his choice Disciples, are known to be, even to his own form of prayer.

Sect. 11. But I shall make an essay beyond this, to prove that our Saviour in the composure of his prayer had respect unto the devotion & prayers of the Church of the *Jews* then in use, & was pleased to compose his for matter and method like unto theirs. And that I may allay the prejudice, which this conjecture is like to create, I offer these grounds for it; 1. That our Saviour being to reconcile *Iewes* and *Gentiles* into one, could not use a better *medium* to winne upon them both, then by injoyning such an uniformity in the chief part of Gods worship, as was consistent with the common good and desires of all mankind in general, and agreeable to the *Iewes* own forms of devotion, (they having been for a long time Gods peculiar people) in special. Nor, 2. is it any disparagement to our Saviour, the eternal Wisdom of the Father, that he did create a prayer as beautiful as the heavens, out of such a Chaos, and gather up those Jewels out of that dunghil wherein they had obscured them, and set them in such a heavenly frame, as nothing out of heaven or the Scriptures (whereof this is the summe, as many Divines affirm) is half so perfect: For certainly, they had these petitions out of the Scripture from the Prophets and holy men of God. And Mr. *Lightfoot* applies that

Arias Mont. Formula ex Sacris Script. petita.

to

to the *Talmud* (wherein many of these are) which was said of the works of *Origen*, *Ubi bene nemo melius*, That which is good is very good, and that which is bad is very bad.

And now remembring you that our Saviour did in other parts of Gods worship comply with the accustomed forms of the Jewish Church, it will appear very probable that he did the same in respect of Prayer, both as to the method, and form of it.

The likeness of Method hath been observed from Mr. *Selden*, who sayes, that of the eighteen Prayers or Benedictions (called in the *Gemara*, *composed*, or *appointed Prayers*, and which were for a long time the chief body of their devotion) the three first, and the three last, respected the glory of God, the other twelve those things that were necessary either for the whole people of God, or for every particular man. And whether our Saviour did not design his Prayer, (though not according to the number of their Petitions, yet) to the general method and matter of them, (*vi.*) the three first branches of it, and the conclusion (which may serve for three more,) referring to the glory of God, the other intermediate to the publick and private necessities of Gods people, is of easie observation.

Then for the particular Heads and Petitions, they are more obvious; we shall give an instance of each: First, for the Preface, it is commonly known that the *Jewes* did prefix to their Prayers these two letters אש, which, as *Buxtorf* in his Abbreviations, sayes, do signifie the Preface of our Lords Prayer, (*viz.*) *Our Father which art* *Buxtorf. Heinsius.*

Miscel. p. 57. *in Heaven.* Dr. *Lightfoot* notes, that in Folio 5. of their Common-prayer-book is this passage, *Humble your hearts before your Father which is in Heaven*: and he proves the appellation of *Our Father* to be common among the *Jewes* in those dayes; and both he and *Heinsius* do adde--

On Matt. 6. 9.

Heinsius. Dr. Lightfoot. *Ubique Christus hoc egisse videtur, ut ad receptas paræmias, axiomata, vel formulas respiceret.* The Doctor seems to translate him thus, Christ hath an eye and reference to their Customes, Language, Doctrines, Traditions and Opinions, almost in every line.

Drusius gives the reason why to the appellation of *Our Father*, they added as a note of distinction, *Which art in Heaven*, because they did frequently call the *Patriarchs* by that Title, *Pater noster Abraham, Isaac Pater noster, Jacob Pater noster*, our father *Abraham*, &c. Therefore when they call God *Our Father*, they usually adde, *which art in Heaven*: and so *Capellus* giveth the Preface intire, out of *Seder Tephilloth* of the *Jewes* of *Portugal* (i.) their order of Prayers for the whole year; used as *Buxtorf* sayes, by the *Iewes* of *France*, *Germany*, *Poland*, *Italy* and *Spain*;) thus, *Our Father which art in Heaven be gracious unto us.* And in *Machazor* (i.) *Cyclus*, a circle of Prayers for their greatest Festivals. *Let our Prayers be accepted before our Father which is in Heaven.* Then for the first Petition, *Hallowed be thy Name*, in *Seder Tephilloth*, *Hallowed be thy Name O Lord our God, and let thy memorial be glorified, O our King (in heaven above, and on the earth beneath.)* Master *Gregory* from the comment on * *Perk. Avoth*

Spicilegium, on Matth. 6. 9.

p. 115.

Gregories notes.

* Fol. 24.

gran-

transcribes the second Petition, *Let thy Kingdom reign over us for ever and ever.* Doctor *Lightfoot* sayes, they pray almost in every other prayer *thy Kingdome come*, and that *bimherah beiameinu, qsickly in these our dayes.* And *Drusius* mentioneth all these: *Deus noster qui in cœlo unicus es, &c.* Our God which art one in Heaven, let thy Name be established for ever, let thy Kingdome rule over us for ever and ever, and let thy Name be sanctified by our works. *Miscel. 8. lib. Mussar. 49. 1.*

The fourth Petition hath such an evident agreement with that Prayer of *Agur, Feed me with food convenient for me*; which phrase our Bibles do parallel with this Petition, by quoting it in the margine, and is such an approved Exposition of it in the *Rabbins* sense, that I will not trouble my self or Reader to transcribe other instances. Pro. 30. 8. Matt. 6. 11.

The fifth Petition they express thus; *Our pious forefathers were wont to say, remit and pardon all them that trouble me.* This *Drusius*, Doctor *Lightfoot*, and Master *Gregory* observe from the Comment on *Avoth*, fol. 24.

The last Petition is in *Seder Tephilloth*, p. 115. *Lead us not into sin, nor into transgression, nor into temptation; and remove from me every evil imagination.* The word הרע signifieth the Devil, or Original sinne and concupiscence: This Petition Master *Gregory* repeats thus out of *Sepher Hammassar*, p. 49. *Lead us not into the power of temptation, but deliver us from evil*: And to this they immediately subjoyn a like Doxology, *Quia tuum est regnum, & regnabis gloriosè in secula seculorum.* Of this we shall have occasion to So *Drusius*

speak hereafter. *Solomon Glassius* asserts also very confidently, that our Saviour in this Doxology had respect to that of *Solomon*, *Thine, O Lord, is the greatness, and the power, and the glory*; and again, *thine is the Kingdome*, (*Ex qua desumpsisse Christus clausulam istam* δοξολογικὴν *omnino videtur*) from which form it fully appears, our Saviour took the Doxologie in the close of his Prayer: And very usual it was with the *Iewes*, to shut up their devotions with such short forms of praise. And thus having found both the method and the matter of our *Lords Prayer* in the Devotion of the *Iewes*, it onely remaineth, that we answer one Objection or two against our assertion, (*viz.*) That our Saviour in the framing of this most heavenly form, had respect unto the forms of Prayer, then in use among the *Iewes*, the grounds of which we have laid already.

Sol. Glassius parte prima, p. 149.

1 Chron. 29.11.

Sect. 12. Object.

The first Objection is, that these books from which it is supposed, that our Saviour borrowed the heads of his Prayer, are of a far later date, then our Saviours time, and therefore, they may more probably be thought to have transcribed something out of the Gospels, then that our Saviour, the very wisedome of God, should borrow any thing from their devotions.

Answ.

To this Objection a satisfactory answer hath been given already by *Scaliger*, and Master *Thorndike*; to which (*ex abundanti*) it may be added, That it is true, the Books themselves are not (some of them) above a thousand, or eleven hundred years old, but yet they do record matter of a far greater Antiquity; as books printed in this very age may record such rites and forms

as

as were in use among primitive Christians for more then a thousand years since; so (for instance) in the late Liturgy were the best parts and offices of devotion preserved that had been used by any Church since the Apostles dayes: And as for the *Mischna*, wherein most of these petitions are extant, it is known to be one part of that *Talmud* which was compiled by *R. Hakkadosh*, who lived in the year of Christ 150. that is 1508. years since; and the Title, and Contents of it is this, *Liber traditionum, qui Patrum traditiones continet, quæ inde à* Mose *observatæ, & successivè per oralem traditionem propagatæ fuerunt.* The book of traditions, which containeth the traditions of the Fathers which had been observed from that time unto *Moses*, and were successively propagated by Oral tradition. *Maimonides* gives us this *series* of the tradition. *R. Hakkadosh* had it from *Simeon* his father, he from *Gamaliel* his father, he from another *Simeon* his father, he from another *Gamaliel* his father, he from a third *Simeon*, he from *Hillel*, he from *Shemaiah* and *Abtalion* his masters, they from *Judas* the son of *Tabbæus*, &c. unto *Simeon* the Just, who had it from *Ezra*, he from the Prophets successively, they from the Judges and Elders of *Israel*, they from *Joshua*, he from *Moses*, who (as they pretend) had many of them from God.

So *Buxtorf*

Per Pocock p. 33, 34.

Arias Montanus, speaking of the form in which Christ gave thanks, saith thus, *Porro illa gratiarum actionis formula antiqua est, ut constat ex* ברוּת *Israelitarum, & ex Mischnaioth.* Now if these books prove the antiquity of that form used by our Saviour, they must relate it as a matter

Montanus on Matt. 26. 30.

ter of fact beyond the time of our Saviour, in the judgement of that learned man. And certainly, the forms and heads of Devotion, used and recorded by these later *Jewes* of *Portugal*, were the product of more ancient times, and were then collected and composed by them, that they might not be lost and forgotten in the dispersion, as they had lost many Customes and Manners, and their very Language, in the *Babylonish* captivity. In one of the Petitions above named, they say so much expressly (*dicebant pii priores*) Our pious forefathers were wont to say, *&c.*

And considering how superstitiously tenacious they have ever been of the customes and traditions of their forefathers, retaining and practising in their Synagogues, to this very day, many things which their Ancestors practised long before our Saviours time, it cannot reasonably be thought that they did coin any new devotions, or at least that they did insert any such there; but least of all, would they have stampt upon them the likeness of our Lords Prayer in every Character, as we shall now shew in answer to the second Objection, which is—

Sect. 13. 2. *Object.* That possibly the Rabbines, since the dayes of our Saviour, may have borrowed some parts and expressions of their Devotion, from our Lords Prayer, and from other Evangelical passages; but that our Saviour, the very wisedome of his Father, should be beholden to the *Jewish* Liturgies, and Forms for his Devotion, is not with any reason to be imagined.

1. *Answer.* This Objection is made somewhat unadvisedly; for if it were true that the

Jewes

Jewes did insert these Petitions into their Devotion, from our Saviours Prayer, it would be a sad consideration that the *Jewes* should shew more respect and observance to the prescriptions of our Saviour, then such as would be accounted the most excellent Christians.

Secondly, It hath been already proved beyond all contradiction, that our Saviour was pleased to practise and retain divers *Jewish* forms, and adapted them to the Ministerie of the Gospel, and commended them to his Disciples in the principal service of God; and therefore there is sufficient ground to assert, that he did the same in this business of devotion. But on the contrary there will be but rare instances given, that the *Jewes* did make use of any new Rite, Institution, Doctrine or History which is proper to the Gospel, in those ancient Records of theirs, so as to use or approve the same, and therefore it is unlike that they had any respect to this Prayer in their Devotions.

Thirdly, It is yet more incredible that the *Jewes*, who abhor the very name of Christ, and make many solemn, publick imprecations against him and all his followers, should transcribe any thing of his, into their Devotion, much less that every Petition of our Saviours Prayer should find place in theirs; for in the very *Talmud*, one Chapter is intitled *De Idololatriâ, ac vitandâ omni conversatione & societate cum Christianis*, Of Idolatrie, and of avoyding all manner of societie and conversation with the Christians: And *Buxtorf* saith of them, *In secretissimis eorum libris scribunt & docent quòd anima Esaui corpus Christi*

Part 4. Chap. 9. See *Buxtorfs Biblioth. Rab. Synag. Jud.*

Christi subingressa est; They call Christians *Edomites* and *Esauites*: and *in exemplaribus vetustis*, saith he, they have sundry forms of imprecation against Christians, of which take this one: Let them be destroyed and have no more hope, and let all the Infidels (they mean Christians especially) perish in the twinkling of an eye, and all thy enemies which have hated thee, O Lord our God, be suddenly rooted out, and that proud and presumptuous Kingdome be quickly overthrown, and at last come to a totall ruine; and make them without delay subservient to us in these our dayes. That the Turks should record some of our Saviours sentences is not strange, seeing they account him to have been a Prophet, and I have read, that among their devotions they have a Prayer which they call the Prayer of Jesus the Son of *Mary*, which differs little from ours, onely it ends thus; *And let not him have rule over me that will have no mercy upon me, O thou most High.* But that the *Jewes* who hate and nauseate every thing that hath the least savour of Christianitie, *eo nomine* as it is Christian, should insert this most Christian Prayer, in its full latitude, into their prayers, is certainly a vain imagination.

Yet, as you see, both *Iewes* and *Turkes* doe retain, (though not as Christian) both the form and matter of this Prayer; where then are the enemies of it, if they be friends? Alas! in Christs own house, among them for whose sake chiefly it was written, and unto whom it was not onely commended as a priviledge, but commanded as a duty, among Christs own stewards

stewards and servants; *Of our own selves* (as the Apostle saith) *have men arose speaking perverse things*: they that had made it their familiar, and would not eat at Gods Table, or sleep in their own beds without it, have, (I will not say done it themselves, but) given occasion to others to lift up the heel against, or, as the Marginal reading is, have magnified every pettie imperfect prayer against it. We applaud and admire the gifts and forms of Prayer used by divers men, all which are beautiful in their kind, and have done excellently, and for them I shall joyn with any to bless God; but when this Prayer which excelleth them all, *non laudatur*, or, as *Pagnines* interlineary interpretation, *non Epithalamio celebratur*, is not celebrated and espoused, but is neglected and slighted, when, as the Apostle observes, *One is of* Paul, *another of* Apollos, *another of* Cephas, to the having mens persons in admiration, and slighting the things of Christ in their plainenesse and simplicitie, this is utterly a fault.

Acts 20. 30. Psal. 41. 9. Prov. 31. 29. Psal. 78. 63. 1 Cor. 1. 12.

As to the rise of this practice in former times, I can discern no other ground, but either the stifeling of some truth, or the venting of some heresie, or the continuing more securely in some sin; one or more of which hath been certainly the ground why the use of it hath been formerly laid aside. *Sect.* 14.

The first enemy to the use of it was *Pelagius*, as both St. *Augustine* and St. *Hierome* assure us; *Pelagioni orationem Dominicam impiis disputationibus auferre conabantur, evertentes duos articulos, Dimitte nobis, & Ne nos induces*: The *Pelagians* *Aug. ad patres Milevit. Epist. 92. & 94. See Ravenel. in ver. Oratio Dominica.*

lagians did indeavour with wicked disputations to take away the use of *our Lords Prayer*, overthrowing these two Articles, *Forgive us our trespasses, and lead us not into temptation.* You see they would have sacrificed this Prayer to their heresies; for which among other things they are worthily branded for hereticks in Church-Historie.

Adv. Pelag. lib. 3. p. 248. Saint *Hierome* deals more roundly with him, thus; *Sic docuit Apostolos suos, ut quotidie in corporis illius sacrificio credentes audeant loqui, Pater noster*, &c. Thus did Christ teach his Apostles, that they should constantly at the Sacrament of his Body say *Our Father*; and accordingly they desire that the name of God, which is most holy in it self, may be sanctified in them: but thou sayest, Lord, thou knowest how holy, innocent and pure my hands are: They say, *Thy Kingdome come*, antedating the hope of Christs Kingdome that was to come; that he reigning, sin might not reign in their mortal bodies: They say, *Thy will be done*, that humane weakness might imitate the Angels. Thou saist a man may, if he will be free from all sin. They say, *Give us*, &c. praying for that supersubstantial bread, that they might be fit to receive the body of Christ: And ye by supererrogatory holiness, and a confident righteousness, boldly challenge heavenly gifts. They (as it follows) *Forgive us*, &c. coming from the Font of Baptisme, and being regenerate through the Lord our Saviour, presently at the first communion of Christs body: They say, *Forgive us*, &c. not in a feigned pretence of humilitie, but in consciousness of their humane weakness;

ness: They say, *Lead us not*, &c. Thou saist (with *Jovinian*) that they who have by Faith received Baptisme, cannot be tempted, or sin any more: Lastly, They say, *Deliver us*, &c. Why do they pray for that which they have in the power of their own freewill? This is the Leader, and these the grounds of his defiance against the *Lords Prayer*, (*viz.*) that he might raise his errors upon the ruine of it. And whether heretiques in our dayes have not served themselves, and advantaged their errors both in Doctrine and Practise, by the disuse of it, ought by all sober Christians to be considered and laid to heart.

The Papists are marshalled in the next rank as enemies to this Prayer; and that first for locking up the whole Prayer from the people, under an unknown language, and giving them onely the shell to chew upon; their affections and understandings being unmoved and silent, while their lips and tongues are busie.

Secondly, for curtailing it, and omitting the whole Doxologie.

Thirdly, for preferring the use of their *Ave Maria's*, and Prayers of other Saints, above this, as learned *Chemnitius* complains. *Chemnit. Harm. p. 1977.*

(*In Papatu circumtulerunt precationes Sanctæ Brigiddæ, promittentes largas indulgentias iis qui eas recitarunt, interim Orationis Dominicæ prorsus obliti erant*:) In the papacie they carry about the Prayers of Saint *Bridget*, promising large Indulgencies to such as would recite them, being in the mean time wholly forgetful of our *Lords Prayer*.

Lavicer reckoneth also the Disciples of one *Martin* *Theatrum Hist. p. 91.*

Martine Steinback of *Seleſtad* in *Germany*, for profeſſed enemies to it, who, (as once a proud *Spaniard* ſaid, that if he had been with God at the Creation, he would have contrived things better) did go about to correct the *Lords Prayer*, as not well compoſed.

On the Lords Prayer.

King *James* ſayes, the *Browniſts* did not like it, becauſe it was a form. *Mareſius* a learned *Frenchman* numbers divers others that have imagined ſtrange things againſt it.

Panſebia p. 389.

And laſtly, (for I am not ſo well acquainted with the enemies tenets, as to reckon all;) *Roſs* tells us of ſome that are againſt forms, chiefly the *Lords Prayer*, accounting ſuch forms a choaking of the Spirit. And when our Saviour tells us, that *He that is not with him is againſt him*, there are many more that are not ſo faſt friends unto this Prayer as they ought to be; for it is not enough to call him Lord and Maſter, except we alſo do the things that he hath commanded us: we profeſs to worſhip him in Prayers and Supplications of our own deviſing; and theſe things indeed we ought to doe, but then we ſhould be ſure not to leave the other undone; that is, to worſhip and invocate him in the ſame manner and form as he hath preſcribed in his Word. It may ſuffice to have offered theſe Arguments, from the occaſion and context, of which this is a Sylloge:

Matth. 12. 30.

1. Forms of Prayer were in uſe among the *Jewes*.

2. Their Doctors did ordinarily compoſe prayers to be uſed by their Diſciples.

3. Saint *John*, at firſt a *Jewiſh* Doctor, upon

ney

new emergencies taught his Disciples a new form.

4. The Disciples so used that form, as that they were thereby observed and known to be *Johns* Disciples.

5. Upon this consideration the Disciples of our Saviour desired from him such a forme of Prayer.

6. Our Saviour, who was no enemy to forms in general, nor to the forms of Prayer then used by the *Jews* in particular, did, agreeably to them, compose for his Disciples a certain form to be used by them, delivering it to them at two several times, and on divers occasions; but on both these with a plain injunction, *Thus pray ye*, and, *when we pay*, say, *Our Father, &c.*

It comes now to be considered, whether the terms under which our Saviour injoyns it do amount to the nature of a Precept, so as to oblige Christians to the use of this Prayer in express words, and as a form; and this, supposing it had not been twice delivered, nor on such an occasion as St. *Luke* relates. And in order hereunto we have the import of two words in Saint *Matthew* to be considered, (*viz.*) ὅτως προσεύχεσθε. And here I must remember you, that our Saviour having reproved the tedious repetitions of heathnish forms, passeth on to a most excellent form of his own, and injoyns it with an ὅτως, *Thus pray ye*: Which word is in all languages used to signifie an identity and individuality with the thing to which it hath reference; as when I endite to any, and bid him write thus or thus, I intend he should write the same words; and so doubt. Sect. 15.

doubtless, when Christ commanded his Disciples to pray, *Thus*: he meant in the same words. Indeed when we deal in similitudes, and make application by this word *Thus*, or *So*, there is onely a likeness to be understood: but in all Problemes, and School-Disputes, in all quotations and repetitions, it is used to signifie the same thing in terms to which it is annexed. Thus when in the Philosopher we reade οὕτως διαλέγομαι, οὕτως συλλογίζομαι, and when we repeat Syllogismes, with a *sic disputas*, we do or ought to respect the very terms: and thus a good Grammarian tells us of the word, *Si Logicum spectes usum*, it is (*nota redditionis*) a note of Repetition; and a disputant may be justly displeased if ye alter his terms, and will tell you, *non sic, sed sic argumentatus sum*, I did not dispute so, that is, in your words, but so, that is, in my own: and in this sense the word is interpreted by most judicious Expositors, as signifying not, *after this manner*, (as our Translation paraphraseth it,) but (which it will better bear,) *in this form, and in these words*: which Interpretation is warranted from the use of it in that signification in the Scriptures both of the Old and New Testament. Thus when *Aaron* and his sons were commanded, *On this wise ye shall bless the people*, the word is כה which the Septuagint render οὕτως; and I am assured that the Priests kept to the very words of that Benediction; and whether they should not have offended if they had done otherwise, is to be considered. *Maimonides*, in his *More Neuochim*, upon the words (*Sic benedicetis* (*i.*) (saith he) *hâc linguâ*, in this very language; but there is no

Pasor. τῆς ἀποδόσεως σημεῖον.

Numb. 6. 23.

More Neuochim per Buxtorf. p. 108.

ne-

necessitie of understanding them so strictly, onely it shewes they were far from varying the form: And questionless they did, and might, with more faith and better success retain and use this, and several other forms that were commanded them under this or a like expression, then if they had varied them into any other words whatsoever. If you or I should command a servant to deliver a message to a superior, and put words in his mouth, in oyning him to say thus, or if you will, after this manner; I trow we think so well of our own expressions, and know our own case, and the qualitie of the person to whom we send so well, that we should censure that servant as guilty of high presumption, who should purposely lay aside all our expressions, which he might very well have remembred, and deliver our message in words of his own framing; nor are such servants like to mend the matter: and therefore it is every where obvious in Scripture, that the messengers of great and holy men, Kings and Prophets, have delivered their Embassie in the same words they received it; and it would have been an act of disobedience, and an argument of pride, to have altered matter, method and form; and yet this is done to our Saviours injunction, by all those who neither say this, nor thus. When God sent *Moses* to the children of *Israel*, he commanded him, *Thus shalt thou say unto the children of Israel*; and the Text sayes, Moses told Aaron *all the words*, *and* Aaron *spake all the words which the Lord had spoken unto* Moses. So in the New Testament, when our Saviour sent two of his Disciples to bring him a Colt, he com-

Numb. 10. 35. Deut. 11. 7, 8. 26. 13. Hos. 14. 2. Joel 2. 7.

Exod. 3. 14. Ch. 4. 30.

manded them, if any should ask them why they
Luk. 19. 31. looſed the Colt, ὅτως ἐρεῖτε, Thus ſhall ye ſay unto them, *The Lord hath need of him*: ſuch an anſwer might ſeem very unſatisfactory to the owner; & yet we find they ſay neither more nor leſs, (though their ſafety were at ſtake) then what they were in expreſs words commanded; and
Ver. 34. therefore it cannot well be preſumed that they made any variation here, where the word of injunction is the ſame, and the matter of a greater importance: and ſo laſtly, when any Sentence is quored out of the Old Teſtament in the New, in the ſame terms. The holy Penmen make uſe
Rom. 10. 6,8. of this Word, which alſo the Apoſtle parallels with τὸ τί; what ſaith the Law? and ὅτως λέγει, it ſpeaketh thus: And the τί *what*, and πῶς, *how*,
Luke 10. 26. are both uſed in one ſenſe, and ὅτως anſwereth to both: And when in any of our *writings* or *ſayings* we quote the authority of learned men, with a *Sic dixit Ariſtot. Auguſtin. &c.* we ſhould be unfaithful did we not deliver their very words in their own language, or as near as we can tranſlate them in ours.

Sect. 16. There is alſo ſomewhat conſiderable in the word προσεύχεσθε as joyned with ὅτως, *Thus pray ye*. Our Saviour doth not ſay, look to this copy, frame your Prayers after this example, but when you actually pray, *Pray thus*; which is the ſame with St. *Lukes* λέγετε, Pray or ſay, *Our Father*; Pray or ſay, *Hallowed be thy Name*; for although the ὅτως ſhould be of a larger extent in its proper notion, and like the *materia prima* be capable of all forms, yet being here limited to the act of Praying, and the act determined

by

by a certain form, the ὅλος hath now received its principle of individuation; and as ὅλος, when it respects a person is of the same signification with ὁ δεῖνα, so is ὅτος respecting a certain thing, of the same signification, as if our Saviour had said, τοῖς δυτοῖς λόγοις προσεύχεσθε (i.) *Pray ye, in these words.*

And when our Saviour delivers an intire, uninterrupted *Form of Prayer*, and immediately subjoyns a brief rational upon what seemed most harsh and obscure in it, (*for if ye forgive*, &c. *But if ye forgive not*, &c.) This is to me a good Argument, that *that Prayer* ought to be used by us without any addition or alteration, *pro hic & nunc*, at certain times and occasions, which he himself would not dismember by any Parenthesis or Exposition of his own. But last of al, supposing the word ὅτος did signifie *only* (*after this manner*, or *to this purpose*,) yet doubtless there is no danger in using the very words also; whereas on the contrary, if it were our Saviours intention that we should say these words, (*as the Church of God have practised, and the best Expositors in all ages have understood it*;) there is then a certain fault in those that slight and omit them: So that there will lie more then an appearance of evil upon the dissenters, but none at all upon the practises; and we know who hath commanded us to abstain from all appearance of evil; *Quicquid est malè coloratum*, saith Saint *Bernard*, whatever hath any shew or tincture of sin and disobedience. This for the words of prescription in Saint *Matthew*.

Sect. 17. Matth. 6. 14, 15. 1 Thes. 5. 22. *Bernard ad Eugenium, lib. 3. de Consid. c.* 4.

But now when our Saviour was desired by his *Sect.* 18.

Disciples, in Saint *Luke*, to *teach them to pray* as *John* taught his Disciples, respecting *the manner and form* as well *as the matter*; and our Saviour in compliance with their desire, gives them *a complete form*, and plainly injoyns them without a *thus*, or *after this manner*, although that be plain enough too, to say, (*v.*) *totidem verbis*, in express words, *Our Father*: I must needs say, saith judicious *Hooker*, that the Opinion of some, who affirm that our Saviour did set his Disciples a bare example to contrive and devise *Prayers* of their own, and no way bind them to use his, is undoubtedly an error. And Master *Perkins* is not far from his opinion; Whereas, saith he, sundry men in our Church, hold it unlawful to use *this very form of words*, as they are set down by our Saviour Christ *for a Prayer*; they are far deceived: and in answer to a third Objection, which is, *That the pattern to make all Prayers by, should not be used as a Prayer*: I answer, sayes Master *Perkins*, that therefore the rather it may be used as *a Prayer*; and sure it is, that ancient and worthy Divines have reverenced it *as a Prayer*, choosing rather to use these words then any other; as *Cyprian*, *Tertullian*, and *Augustine*: wherefore, saith he, that opinion is full of ignorance and error: And I may adde, if the opinion be full the practice cannot be empty.

Hookers Polity.

Perkins on the Lords Prayer.

And indeed, as Master *Mede* and Master *Hodges* say, what more significant expression, supposing it had been our Saviours mind to injoyn it as a *form*, could be fitted or contrived to intimate it to his Disciples then this, *when ye pray, say, &c.* Or had our Saviour foreseen the controversies

verſies that would ariſe in theſe laſt dayes concerning the uſe of it (and doubtleſs he did foreſee them all) how could he more poſitively have decided them then by this plain expreſſion, *when ye pray, ſay?* Suppoſe this had been the ſenſe of the Diſciples in this place asking a *Prayer*, as ſome learned men conceive it was, *Lord, thou gaveſt us a Prayer in the Mount*, but whether that was intended for publick uſe or no, we are not fully ſatisfied; wherefore now we beſeech thee teach us ſuch a one as *John* alſo taught his Diſciples; what more punctual anſwer could be deviſed then this, *when ye pray, ſay, &c.*?

Such as diſſent from this opinion and practice, finding themſelves overborn by the weight of this expreſſion in Saint *Luke*, are wont to retreat to that of Saint *Matthew*, by whom they plead Saint *Luke* ought to be expounded; to which if we ſhould give way, as it would not much help them, (that fortreſs having declared already for the contrary opinion;) ſo I doubt not but we may eaſily block up all avenues to that refuge, and evince by ſufficient Arguments, that Saint *Luke* ſhould rather expound Saint *Matthew*, then be expounded by him. *Sect.* 19.

For ſeeing it is true, as many learned men do affirm, that our Saviour did twice deliver this *form*, and the Diſciples not fully apprehending it at firſt to be intended for publick uſe, he repeats the ſame *form* a ſecond time under a more plain injunction; this ſignifieth he intended it ſo in Saint *Matthew*, and his ſecond injunction is but a more ſolemn ſanction of it as a *form* for publick uſe; and that it was twice delivered appears *Chemnitius Luc. Brugen. Paræus, &c. Mede.*

pears partly from what Master *Mede* saith; that it is impossible to make these two relations of the Evangelists to be coincident for time; and the different occasion heightens the impossibility: *Marlorate* makes this of Saint *Luke* to agree with another passage of Saint *Matthew*, Chapter 14.23. where our Saviour is said *to go into a Mountain apart to pray*; and so here in Saint *Luke*, *He prayed*, and that alone or apart; so that the coincidency of these two places is far more probable then the other: For this *Prayer* of St. *Matthew* was delivered in the first year, saith *Chemnitius*; in the second year of our Saviours Ministery, saith Master *Mede*, this of Saint *Luke* in the third year; in all probabilitie there was more then the distance of a compleat year; whereas by the general consent of Harmonists that of the 14. of *Mat.* is much more coincident in time, and the occasion seems one and the same; onely Saint *Matthew*, having recorded *this Prayer* before, passeth it by here; and Saint *Luke* omitting it in the Sermon on the mount, where Saint *Matthew* had recorded it, repeats it here, where Saint *Matthew* had omitted it: for all know that is the usual manner of the Evangelists, as to repeat that more briefly which the former had enlarged, so to inlarge that more fully which the other did but touch, or pretermitted; which double Sanction as it is a good Argument to prove that Christ intended it for a *form*, so it doth also strongly infer that which I intend, that the injunction in Saint *Luke* is the most expres and plain; unless we should affirm that our Saviour did make things more perplext and

and obscure by his often repetition of them: and being most express and plain, it ought certainly to expound that which is more dark and doubtful, unless, contrary to the Rules of all good method, we will teach *ignotum per ignotius*, which is as to make the blind lead the lame. And seeing all Expositors do grant, that Saint *Luke* is most exact in the orderly disposing of things according to their time, and relating their occasions, it will still follow (although we should grant the places of both Evangelists to be for time coincident) that Saint *Luke*, who recordeth the occasion more fully, and the injunction more plainly, ought to expound Saint *Matthew*, and not to be expounded by him; and so we see Saint *Matthewes sic* hath its *sicut* in Saint *Luke*, *After this manner pray ye*, is of the same force, as, *when ye pray say, &c.*

Doubtless our Saviour could express his mind so appositely, and foresee all inconveniences so clearly, that had it been his mind that his Disciples should not have used this *Prayer as a form*, or that their successors should offend in so doing, he would have propounded it with some caution or limitation; either he would not have made it *a form*, or being such, he would not have commended it unto them under such an apparent injunction, as *when ye pray, say, &c.* (which sounds quite contrary to such an intent) for in this sense it hath been understood, and accordingly practised by the Church in all Ages; and any vulgar eye that vieweth the whole structure may observe that it was fitted by our Saviour for pub- *Sect.* 20.

lick Devotion, to be used by his Disciples in consort, and to serve as a note of distinction to such as heard them whose Disciples they were. And Doctor *Hammonds* Paraphrase most genuinely agrees with the Text: One of his Disciples besought him to give them *a form of Prayer* which they might constantly use, as *John Baptist* had given to his Disciples; and upon that demand of his, being at another time, and upon another occasion from that in the Sermon on the Mount, Christ said to his Disciples, *When-*
Matth. 6. *soever ye pray solemnly omit not to use this form of words.* For if Saint *Johns* Disciples did publickly *use the form of Prayer* given them by their Master; and the ὅταν be as much as ὅτι ἂν, *si quando*, if at any time *ye will pray*, so as to be known that ye are my Disciples; what can this signifie less then, when ye pray solemly omit not to use this form of words?

Sect. 21. Master *Hodges* his Argument hath also its weight, and may be improved thus; Suppose the Disciples had asked, Master, teach us to sing as *David* taught the people of God; or, which is the same, teach us to *pray*, as *David* taught the People of God, (for he taught them *Psalmes of Prayer* as well as *Praise*, and hereupon our Saviour had composed some *Psalmes* of *Praise* and *Prayer*; I demand, whether we should not have been obliged to use those *Hymnes* of *Prayer* and *Praise*, although there had been no injunction annexed to them: And doubtless, as the people of God under the Old Testament, and we under the New, ought to use *Davids Hymnes* of *Prayer* and *Praise*, as an Ordi-

Ordinance of God in his publick Worship; so ought we more especially, and at least as frequently, to use this most solemn and Divine *form of Prayer*. And thus of the Arguments from the words of injunction, whereof this is a Sylloge:

1. The injunction of Saint *Matthew* is sufficiently clear to all unprejudiced persons.

2. That of Saint *Luke*, delivered a second time, and on a different occasion, hath yet (as the dissenters grant) a more clear command; by which

3. That of Saint *Matthew* (if there had been any difficulty in it) ought to be interpreted.

4. There cannot be a more apposite expression given to signifie that it ought to be used as a *form*.

And fifthly, had our Saviour intended it onely as a Pattern or heads for *Prayer*, or foreseen any inconvenience in the use of it as a *form*, he would never have commended it under such words, as in the judgement of the Church, and eminent servants of God in all ages, hath the full import of a positive injunction, *When ye pray, say*.

The next thing to be considered, is the matter of fact, what hath been the practice of the Disciples, of the Church of God, and of pious and learned Christians in all ages. And although it be no where in Scripture set down positively, that the Apostles did use this form of words, as neither that they did use the same method or matter; yet this being but a negative argument, concludes no more that they did not use this *form of Prayer*, then, because we read not that they *Sect.* 22.

they baptized any *In the Name of the Father, of the Son, and of the Holy Ghost*, therefore they did not ſo baptize any; which form was yet injoyned by our Saviour, as a prime Office of their Miniſtery, and beyond all peradventure they did ſtrictly obſerve as oft as they baptized any. And when the Scripture aſſures us, that it was their practice to uſe *Pſalms* and *Hymns, and ſpiritual ſongs*, praiſing God, and praying unto him in the words of *David*, when they did keep to the ſame preſcibed words in the adminiſtration of both Sacraments, when they obſerved *forms* in the benediction of the people, in the cloſe of their Epiſtles, and in other ſolemn Acts of Gods worſhip; (all of which *forms* were not ſo authentick as to be of our Saviours own compoſure and preſcription) what ſhould hinder but that they might and did uſe this moſt excellent *form of Prayer* in their devotion? Moſt certain it is, that they who retain a form of Benediction over the people when they diſmiſs them, and of adminiſtration of both Sacraments, have no more to ſay in their defence, then they who retain and uſe this *form of Prayer*; for Chriſt who gave commiſſion to his Diſciples to go and diſcipline all Nations, *baptizing them*, &c. He that ſaid, *Take, eat, this is my body*, &c. the ſame commanded alſo as poſitively, *when ye pray, ſay*, &c. And when we all account it our duty to praiſe God in ſinging *Davids Pſalmes*, ſome of which, as we uſe them, are of a mean compoſure, and carry expreſſions beneath the Majeſty of Scripture; others, ſuch as concerned the *Jewiſh* Church onely; why ought not the Apoſtles, and

We

we as necessarily, to use *this form of Prayer*, sanctified by our Saviours own lips? Can we charitably think they asked a *Prayer*, in sense of their own insufficiency for that duty, and such a one as by the use thereof they might be known to be his Disciples, and when they obtained one so heavenly, so succinct, and yet so significant, and injoyned under such plain terms, yet did refuse or neglect to use it? doubtless, they did bestow some time to commit it to memory, they did often con it and meditate upon it; and when they repeated it, I suppose it was not without some affection, devotion, and lifting up their souls to God; and if so, they did use it as a *form of Prayer*.

And surely that of Saint *Augustine* may take take place here if any where; *Quod universa tenet Ecclesia*, &c. In practical matters the use whereof is obscure, the general practice of the Church is the best Interpreter. His rule is this; That which the universal Church doth hold, not as being instituted by Councels, but as alway retained in the Church, we rightly believe it to be of Apostolical authority: Now indeed the Councels did often check the neglect, and determine the times and order of using it, but never imposed it *de novo*, as a thing that had not been formerly practised. *Quia quotidiana Oratio est quotidie dici oportet*, saith the *Toletan* Counel; Because it respects our dayly needs, it ought to be said dayly.

Aug. de Bapt. contra Donat. lib. 2. c. 7. & lib. 4. c. 24.

Conc. Gerun. Toletan.

Nothing can be more certainly affirmed from Ecclesiastical Records concerning any matter of fact, then that the Church of Christ did early and con-

Sect. 23.

constantly use this *form* as a chief part of their devotion: That μία Χριστοῦ κοινὴ, One *Common Prayer* used in the time of *Ignatius*, who saw Christ in the flesh, it was in all probability this, or some other *form*.

Ignatius ubi suprà.

Genebrard in his *Chronol.* tels us of a School at *Alexandria*, wherein Saint *Mark* had appointed that there should be continually such Doctors as should teach the Fundamentals of Christian Religion; he nameth *Pantenus*, who lived under *Commodus* the Emperour, *Clemens Alexandrinus*, and *Origen*; and he saith from *Tertullian* and *Socrates*, that in this School were taught *the Creed, the Decalogue, and the Lords Prayer*; Saint *Hieromes* authority you have had already: So Christ taught his Apostles, saith he, that they should constantly at the Sacrament of his body say, *Our Father*, and accordingly they desire, *&c.* repeating the whole *Prayer*. The next testimony is *Tertullians*, *Præmissâ legitimâ & ordinariâ precatione quasi fundamento, jus est desideriorum, jus est superstruendi extrinsecus petitiones*; Having first said the lawful and ordinary *prayer* as a foundation, we make it the rule of our desires, and of framing all our Petitions according to it. He calls it lawful, as appointed in the Gospel by the Law of Christ; and being ordinary, it is an Argument that the general use of it had prevailed through ancient custome in more Primitive times: and that Father is large in the commendation of it, calling it *Breviarium totius Evangelii*, a breviary of the whole Gospel, which is not more succinct in words, then it is inlarged in matter, comprehending not onely all the Offices

Lib. 3. p. 511. Anno 196. Hier. in Catal.

Tertul. lib. 5. contr. Marcion. & Socrates Hist. ubi suprà.

Tertul. de Oratione, c. 1.

ces of prayer, but *all the sayings of Christ*.

If any credit may be given to the Clementine Constitutions, it was of ordinary use even in Apostolical times: They naming the *Lords Prayer*, adde, *Ad hunc modum precamini ter singulis diebus*, use this Prayer three times a day: and again, Let the baptized person standing up, say *the Prayer which the Lord hath taught us*. *Clement. Constitutiones per Syrium lib. 7. c. 25. cap. 45.*

Gregory being asked why he did annex the *Lords prayer* to the Canon for celebration of the *Lords Supper*, gives this reason; *Mos fuit Apostolorum, ut ad ipsam solummodo Orationem Dominicam, &c.* It was the practice of the Apostles to consecrate the Holy Sacrament onely *by the Lords prayer*. And indeed the many Comments and pious Expositions of this *prayer*, in all those Primitive times of the Church, by their chiefest Doctors, is to me an argument, of its ordinary use: and were those Expositions collected into one volume, and well digested, it might prove as great a help to devotion as any that I know. But I may easily tire my Reader, leading him onely through a few of those many ancient paths, where evident footsteps of the common and frequent use of this *Prayer* doe appear; as in those most ancient Liturgies collected by *Bignius* and *George Cassander*, many of which are for the chief parts of them, and as far as concerns the matter in hand authentique, though in other things they have suffered additions and alterations; in these generally *this prayer* is inserted sometimes more then once: thus in those that bare the names of Saint *Mark*, Saint *James*, *Chrysostome*, and *Basil* his Greek Liturgie, and that *Gregor. Mag. l. 7. Epist. 54.* So *August. Epist. 59. ad Paulinum.* *Bignii Biblioth. tom. 6. Georg. Cassan. de Liturg.*

that which he translated out of the *Syriack*, the *Ethiopian*, *Armenian*, and the *Roman*, before the defection of that Church, in all these this *prayer* is used; and Master *Hooker* hath observed, That what part of the world soever we fall into, if Christian Religion have been there received, the ordinary use of this very *prayer* hath with equal continuance accompanied the same, as one of the principal and most material duties of honour done to Jesus Christ. Saint *Augustine* makes many memorials of the use of it, as in his *Enchiridion*, *Ecce tibi est Symbolum & oratio Dominica, &c.* You have the *Creed and the Lords prayer*, what shorter rule is heard or read, or more easily committed to memory? And again, They that walk in the wayes of the Lord, say, *Forgive us our trespasses*: and again, *the dayly prayer* which the Lord himself taught, (whence it is called the *Lords prayer*,) doth obtain pardon for dayly sins: And speaking of the *prayer* used at the administration of the Sacrament, he saith, *Which prayer* almost all the Church concludes with *the Lords prayer*; we cannot pray for any thing else, saith he, seeing whatever may be desired of God, *this one prayer taught by Christ* doth contain, and all in that order as it ought to be desired; so that *this prayer* is to be preferred above all, as for brevity of words, so for plenty of things, and their orderly disposure. And that diligent and devout Father hath divers entire Comments upon it. I shall adde onely one saying more of his; *Si quis vestrum non poterit tenere perfectè, audiendo quotidie tenebit*; If any of you have not learned it perfectly, by hearing it dayly he may.

Eccles. Polit. l. 5.

August. ad Laurentium.

Cantic 3. in Psal. 18

De civit. Dei, l. 21. c. 27.

See also *Epist. 121. p. 32.*

Hom. 42.

Saint

Saint *Ambroſe* on the fifteenth Petition of this *prayer* ſaith thus; Therefore dayly ſay this Petition, *that thou maiſt dayly obtain pardon for thy debt*: And again, Let us hear what the Diſciple of Chriſt doth *pray*, namely, that which his maſter taught him; Hear, ſaith he, what the Prieſt ſaith, *Through Jeſus Chriſt, in whom, and with whom, unto thee be honour, praiſe and glory*: This was a clauſe added by the Latine Church to our *Lords prayer* inſtead of the Doxology, of which more hereafter. *Ambroſius in Orat. Dom. p. 54. tom. 5.* See p. 185 tom. 51.

Saint *Cyprian* is moſt excellent in the commendation of this *prayer*, and the uſe of it as a *form*; his words are theſe: ſeeing this *prayer* was breathed forth from God our Saviour, what can be more acceptable, what more effectual with God the *Father*? what ſhould be more dear and familiar to us? Leſt thou ſhouldeſt be ignorant how God is to be ſpoken to, God himſelf puts words into thy mouth; and leſt thou ſhouldeſt doubt how ready he is to hear thy *prayers*, he himſelf directs thee how to *pray* in ſuch a manner as is fit to be heard; and leſt thou ſhouldeſt complain that (*a form of prayer being preſcribed*) thou haſt loſt thy liberty of asking the things thou needeſt, whatever things thou mighteſt rightly deſire, are all included; and our Saviour hath included them in a *prayer*, that gives us ſo great honour, that raiſeth us to ſo great hope, that flowes with ſo much ſweetneſs, as no tongue can expreſs; and it is to be wiſhed the underſtanding of the ſupplicant could aſpire thereunto: Let us therefore *pray*, beloved brethren, (as he goes on) *as God our Maſter hath taught us*; it is a friendly *Cyprian de Orat. Dom.*

and

and familiar *Prayer*, to intreat God in his own words, when the *Prayer* of Christ shall ascend from our mouths to the ears of God; the Father will own the Sons words, when we pray unto him in them; if whatever we aske *in his Sonnes Name he will give us*, how much more effectually shall we obtain if we ask in Christs Name by his *Prayer*? Thus Saint *Cyprian*. *Lucas Brugensis* speaking of the manner of saying *the Lords Prayer* in the Latine Church, saith, it was so *ab ipsis Apostolorum temporibus*, from the Apostles dayes.

John 16. 23.

Brugensis Annot.

Saint *Chrysostome* doth record it as a Rule of the Church, (which we have already mentioned out of the *Clementine* Constitutions, and by this of Saint *Chrysostome* it receiveth a further confirmation,) that the baptized person should say the *Lords Prayer*; from which custome he proves, against the Hereticks of his time, that the People of God were not by Baptisme secured from falling into sin, nor were they excluded from all hope of remission, if they did repent for the sins which were committed after Baptisme; seeing that the Church doth not teach them in vain presently upon that Ordinance to say, *Forgive us our trespasses*.

Homil. 20. on Matth.

In the Canons of King *Canut* under *Æthelnoth*, this is one: Moreover, we exhort that every Christian do so learn as that he well understand the true Faith, and have *the Lords prayer*, and *the Apostles Creed* familiar; for Christ himself did first teach that *prayer*, and gave it to his Disciples; and he that will not learn these shall never partake of happiness with Christians when he

Sr. H. Spelman. Conc. Britt. Reg. 22.

he dies, nor living shall be admitted to the Eucharist, nor shall he be counted worthy the name of a Christian. I shall adde but one testimonie more, and that (for antiquities sake) from the mouth of an heathen, namely *Lucian* the Scoffer, who in his *Philopatris* purposely derides the doctrine and practices of Christians; he names our Saviour *Chrestus*, by way of contempt; he calls his scholar by the word used in the Primitive Church, κατηχούμενος, one that is to be catechized: He sets down the Doctrine of the Trinitie, as it was then taught, *One in Three, and Three in One*, (which expression of his is acknowledged by *Socinus* to be so faire an evidence for the Doctrine of the Trinity, that he sayes, he never read any thing more strong:) He describes the Creation, and *Moses*; St. *Paul*, and the Sacrament of Baptism; and at last bespeaks *Critias*, that personated a young Christian disciple, thus; *But let these alone, and goe say thy Prayer*, ἀπὸ πατρὸς ἀρξάμενος, καὶ τὴν πολυόνυμον ὠδὴν ἐπιθεὶς, *Beginning with Father, and adding that famous Doxologie*. This *Rigaltius* on *Tertullian* notes, that the Pagan meant it of the *Lords prayer*; and it is brought by the learned Mr. *Gregorie*, to prove against the Papists, that the Doxologie is authentique; and he that considers the design of that left-witted heathen, cannot devise what else he should mean: And if so, it appears that it was the frequent practice of Christians in *Lucians* dayes, (that is, in the time of *Trajan*, less then two hundred years after it was delivered by Christ) to use this form of Prayer publicly: for how else could this Pagan come to the knowledge of it, or

Socinus in defens: Anim ad. cont. Gabriel. Eutropium.

scoffingly injoyn it as a dutie to be performed by him that would become a Christian? And now let it be considered, whence had these most Primitive times this custome of using and injoyning our *Lords prayer*, if not (as they do all testifie *uno ore*, with one consent) from the practice of the Apostles, as they had it from the precept of Christ? He must bring some convincing Argument, or Demonstration, that will disprove all these Evidences; and until that be done, we may safely acquiesce in these.

Sect. 24. If I should now adde the authorities and opinions of modern Divines, whose names and memories are, and ever will be, fresh and fragrant in all the reformed Church, I should far exceed my intended limits: I shall therefore mention onely the most eminent, and them chiefly who are of greatest repute with the dissenters. And first, Mr. *Calvin* saith, *Now not onely a more certain rule, but the very form it self of prayer is to be taught*: and again, *for Christ prescribed us a form*. And as this prayer was used in the *Geneva* Liturgy, so frequently by Mr. *Calvin* himself, at or before his Homilies.

Calv. Institut. l. 3. *c.* 20. *S.* 34.

Beza's Annot. on Luk. 11. And *Beza* became his scholar in this also; for he sayes, *Our Lords Prayer is precum formula divinitus nobis quasi præscriptis verbis mandata*, A form of prayer commanded unto us from heaven as it were in prescribed words. Next, *Chemnitius* in his *Harmony* sayes, *That the Disciples desired of Christ, after the example of St.* John, *a certain form of prayer which they might use in their devotion, and by which they might the more easily obtain what they desired*,

Chemn. Har. p. 1175.

Again,

Again, we know that when we recite the Lords Prayer we injoy a great priviledge, seeing that he who taught us sits in heaven the Master of our requests, who also presents our prayers, and intercedes for us: *Cum primis verò illud notatu dignum est* (as he saith) This especially ought to be observed, That when Christ in the first year of his Ministery had taught his Disciples how to pray, and here again, being desired to teach them to pray, taught no new form, but repeated the old; it shewes, we should not be troubled every day about new forms, nor that our prayers are therefore unacceptable, (other requisites being observed) because we repeat the same form; for (as he quoteth from St. *Augustine*) *All the prayers of the Saints are nothing else but the Pater noster, &c. inlarged, and in it is comprised the marrow of all the prayers of the old Testament; and hence* (saith he) *the word* (*Collect*) *is used to signifie a prayer, this prayer being a collection of all good prayers that ever were made in the world.*

Mr. *Thomas Cartwright* sayes; *I know in so few words it is impossible for any man to frame so pithie a prayer; onely there is no necessity laid on us to use this and no more:* (where he seems to grant a necessity of using this:) and again, *I confess the Church doth well in concluding their prayers with the Lords prayer.* Bishop *Whitgifts* defence: p. 804.

And indeed the use of it hath been preserved in all famous Liturgies of the Reformed Churches, as well *Lutheran* as *Calvinists*; in that which was composed by the *English* exiles at *Frankefort* in the *Marian* daies, and printed at *Geneva*, 1556. it is twice inserted.

Parens on Matth. 6. But of all Champions, *Parens* hath most successfully defended it: *Seeing* (saith he) *this prayer is read in two different places, it is made a question whether it was twice delivered; and I see nothing to the contrary but it was prescribed twice, once in the mount to the Disciples and people, another time to the Disciples alone: to which opinion the different occasions in* Matthew *and* Luke *do perswade me; for it seems the Disciple who in* Luke *demanded a prayer, was not present at the Sermon on the Mount, or the form first given was forgotten; for the Disciples were ignorant, sua ruditate, for their dulness, of some things which were twice or thrice delivered to them. Then it may be demanded* (saith he,) *whether our Saviour did so strictly oblige us to this form and words, as that we may not use any other*: thish e deservedly denieth, (using St. *Augustines* distinction, *viz.* we may pray *aliter*, or *aliis verbis*, in other forms, and words, but we cannot pray for *aliud*, any other thing then what is included in these words) but yet he saith, *both to publick and private prayers we doe rightly adde this form, as a seal of them.* For which he gives these reasons:

Parens his Reasons for using our Lords Prayer in publick & private.

1. *That we may obey the command of the Sonne of God.*

2. *Because it may not be doubted, but these words of prayer are most acceptable to our heavenly Father; for the Father ever heareth the Sonne, therefore he will hear the Sons words.*

3 *Because it most succinctly contains a perfect sum of all things desireable, so that in whatever particular our own prayers have been defective, this form will make a supply.*

4. *This*

4. *This prayer is granted as an incouragement to thoſe who are yet more ſlow and ignorant, that the Sonne of God hath inſtructed them how to the prayers of the Church they ſhould joyn their own, in this ſhort form.*

Thus *Pareus*; and our Aſſembly in their works have done worthily on this behalf: In their Catechiſme they have this queſtion, *How is the Lords prayer to be uſed?* The anſwer is, *The Lords prayer is not onely for direction, as a pattern according to which we are to make our prayers, but may alſo be uſed as a prayer, ſo that it be done with underſtanding, reverence, faith, and other gifts neceſſary to the right performance of the duty of prayer.* More fully yet in their Directory; *The prayer which Chriſt taught his Diſciples, is not only a pattern of prayer, but it ſelf a moſt comprehenſive prayer: Therefore we recommend it to be uſed in the prayers of the Church.* And above and beyond this is that which is delivered by them in the large Annotations: *This is a true ſumme and forme of all Chriſtian prayer, ſet down both in precept and practice.* And on Luke 11. 2. *When ye pray; Compare* (ſay they) Matthew 6. 9. *and the circumſtances ſhew, that Chriſt did twice at leaſt teach them the very form of prayer; and hence it appeareth, that as this is the moſt abſolute and compleat pattern of prayer, comprehending all that we muſt aske; ſo is it the moſt exact and ſacred form of prayer,* indited and taught his Diſciples (who were to teach the whole world the rules and practice of true Religion) by Chriſt himſelfe, who is beſt able to teach his Diſciples to pray. On Matt. 6 9.

Again, on the word (*Say*) *Christ prescribed this form of prayer to his Disciples to be used by them, not rejecting others which his spirit taught, or teacheth*; (That is, as I suppose, other formes, which the Spirit did, or might teach) *but to abridge all necessary petitions into this one summe.* Thus that grave Assembly. And Dr. *Hammond* tells us, he heard one of the graveſt members of it, being asked concerning the use of the Lords Prayer, to answer thus; *God forbid I should ever be upon my knees in prayer, and rise up without adding Christs form to my imperfect petitions.* So that even they who reject other forms of prayer, think it fit to retain this. And what pity is it when the General Assembly teach it so well to others, any particular members should make it a castaway in their own practice?

View of the Directory, p. 28.

Matth. 6. 9 The *Dutch* Annotations say thus: *Order all your prayers according to this form; not that we are bound alwayes, or onely, to these words, if in necessities that may fall out, it is also lawful farther to enlarge some petitions, and also to express them in other words.* Junius on Matthew thus; *Substantiam orationis, &c. Christ taught the substance of prayer, in that most holy form which is observed in the Church:* and in the notes with *Tremellius* on Luke 11. *It is probable that* John *did compose a certain prayer out of divers places of Scripture, which agreed to the time, and came near to the spiritual Kingdom of Christ that was to be revealed.*

Lucas Brugensis on the word (*Say*) *Use this form, which being extracted out of the holy Scripture contains the summe of all petitions: and it is no wonder if Christ did repeat this most perfect*

Luc. Brugen. on Luk. 11.

form

form, not twice onely, but more often, which he would have his Disciples use daily.

Bishop *Andrewes* speaking of Prayer, sayes; And in this also we want not fancies (in this age especially) wherein an idle conceit is taken up, that never came into the heads of any of the old hereticks, though never so brain-sick, once to imagine; Our Saviour Christ thus willeth us, *when ye pray, say, Our Father, &c.* A most fond imagination is start up in our times, never once dreamed of before, that telleth us in no case we must say, *Our Father*; with which form, (if Saint *Augustine* be to be beleeved as a witness of Antiquity,) the Universal Church of Christ hath ever used to begin and end all her prayers; as striving indeed to express the sense of that prayer, but not being able to come nigh the high art, and most excellent spirit of perfection in that pattern, they alway conclude with it; as being sure, however they may for divers defects not attain to the depth of it, by it they shall be sure to beg all things necessary at Gods hands.

Bishop *Andrewes* of worshiping Imaginations, p. 36

Epist. 5.

Bishop *Usher* in his body of Divinity, to the Question, *What is the Lords prayer?* Answers, *It is an absolute prayer in it self, a prayer giving perfect direction to frame all other prayers by.* And again; *it is a prayer which we may and ought to pray.* See *Baldwines* Cases of Conscience. *Maresius* saith, *Christ did not onely present us with an Idea, but a Form of prayer, when to his Disciples asking him, Teach us to pray, he answered, when ye pray, say, &c. Alsted* saith, *The Lords prayer is the breviary of the Gospel; therefore with this form of prayer especially God is to be invocated.*

p. 352.

Lib. 2. c. 7. Cas. 13.

Theol. proph. p. 700.

Ball on the Lords Prayer, p. ult. Ravenelln verb. Oratio Dom.

Mr. *Ball* saith, *To refuse this form savoureth of a proud contempt of Christs Ordinance.* Ravenella from Tertullian tells us, *It is that new form of prayer which Christ hath determined for the Disciples of the New Testament.*

Sect. 25.

Here are Champions sufficient; and yet to these we might call in, if need were, (and those no forreign forces neither) the votes of all those National Churches, and famous Persons, which have both practised and pleaded for, not this form onely, but the use of other forms of far inferiour rank; and I have not yet heard or seen their Arguments or practice disproved by any. The *Albingenses, Waldenses, Lutherans* generally, the Protestants of *France, Denmarke, Swethland, Helvetia*, both *Germanies, Geneva* and *Francke-fort; Wickliff, Hus, Luther, Melanchton, Calvine, Bucer, Phagius, Cranmer, Latimer, Ridley, Bradford, Hooper, Taylor*, (almost an army of Martyrs;) *Fox*, Dr. *John Reynolds, Burges, Greenham, Baines, Hildersham, Perkins, Preston, Ball, Sibs, Dod*, with many others: all which being confessedly the Luminaries of their several Generations, have given light to the lawfulness, and consent & liking to the use of forms in general, and much more of this in particular. For if forms of prayer have been approved by all these, then questionless this which is the rule and standard of all, (and is disliked chiefly, if not only, for its being a form) was approved above all.

Sect. 26.

And if its being a form, or our using it as such, be a fault, both these may be charged on our Saviours account, who yet knew no sin, though he used divers forms: and why we should be such pro-

professed enemies to what our Saviour declared himself so much a friend, (especially if we consider how much the formes used by him were beneath that which he commanded us) I fear a satisfactory reason can be scarcely given. Nay, when we doe the same thing in other parts of Gods Worship, why should we disallow our selves in this? The Scriptures which we read are formes; There are formes of Doctrine, and formes of wholesome words, formes of praysing God, and praying unto him in the words of *Abraham*, *Jacob*, *Moses*, *Deborah*, *David*, *Solomon*, *Hezekiah*, &c. and when we may and ought to bless and praise God in some of these forms, why ought we not also to pray unto God in this? It seems forms are lawful in our praises, in the administration of both Sacraments, in our benedictions, yea and our excommunications too, onely in our prayers they are not so. And is not this greatly to be wondred at, that in our Generation men should so much dote upon, and contend for petty forms of Discipline, which till of late dayes were never fancied to be either in the Scriptures of God, or the practice of his Church; for which notwithstanding the veil of the Temple, yea the very bowels of the Church, are rent, and Christ himself seems to be crucified afresh; when this form, so positively prescribed in Scripture, so universally practised by the Church in all ages, is most undeservedly and unworthily exploded?

Our Saviours own practice was a sufficient warrant for the Primitive Church to compose and make use of forms of Prayer in the publick worship

worſhip of God; and that promiſe of his (which alſo implies a precept) was a firm ground of raiſing their faith and hope of obtaining a bleſſing on them: *I ſay unto you, that if two of you ſhall agree on earth as touching any thing that they ſhall aske, it ſhall be done for them,* &c. And indeed it will require the ſerious ſtudy, experience, wiſedome, and premeditation of more then one Diſciple, to expreſs the neceſſities of all the people of God, and ſuit them to the capacities and affections of them all.

Matth. 18.9.

Sect. 27. And now having already given you a *ſeries* of the uſe of forms in the ſervice of God under the Old Teſtament, and ſeeing the uſe of this prayer is diſliked chiefly becauſe it is a form, I am even neceſſitated to ſay ſomewhat of the uſe of forms alſo under the New: And, that they that ſeek a ſtumbling-block may find none, I ſhall chooſe to doe it in the words of pious and approved men, who are above all exception: And ſuch an one in the firſt place I take Mr. *Calvin* to be, who in his Epiſtle to the then Protector of *England* ſayes thus; *As for formes of Prayer, and Eccleſiaſtical rites, I greatly approve that there be ſet formes, from which the Paſtors may not depart in their offices, and whereby proviſion will be made to aſſiſt the ſimplicity and indiſcretion of ſome; and the conſent of all Churches may more viſibly appear; and it will prove a remedy againſt the deſultory levity of ſome men that ſtill affect innovations: as I have ſhewed* (ſaith he) *that the Catechiſme it ſelf ſerves for this purpoſe; ſo therefore there ought to be a ſet form of Catechiſme, a ſet form of the adminiſtration of the Sacraments, and of publick prayer.*

Cal. Epiſtles, Octob. 22 1548.

The

The worst that Mr. *Calvine* said of the *English* Liturgy (when it was newly purged from the dross of Popery) being importuned by some dissenting *English* at *Franckfort* to pass his censure upon it, was this, *that the things most obvious to exception were* tolerabiles ineptiæ, *trifles that might be tolerated, rather then contended about*: and his toleration of the worst implies his approbation of the rest. Upon one of these grounds the heathen themselves made use of formes, (which indeed were grown more universal then the Church her self,) *ne fortè aliquid præpostèrè dicatur*, lest any unfit thing should be spoken, they read their Prayers before their sacrifices out of a book. And in truth, as at the building of the Temple there was no noise of axes and hammers heard, but all the materials were hewed and formed before hand; so in the publick service of God we should use all lawful means to secure our selves from those weaknesses, indecencies, and miscarriages, to which we are all subject.

Alex. ab Alex. l. 4. c. 7.

1 King. 6. 7

Marosius tells us, that *ad stata pietas officia*, &c. *It is both lawful and expedient in the constant duties of Piety, as well private as publick, to use preconceived forms, whereby both the mind and tongue may be guided in the performance: for this* (saith he) *was the constant practice of the Church in all ages, and grounded upon most firm testimonies of Scripture.*

System. p. 305.

Numb. 6. 23. 2 Chron. 7. 6. 29. 30

Next, *Alsted* sayes, *That certain formes of prayer have been alwayes used in the Church; and although to pray in a right manner be a gift of the holy Ghost*, (tamen formulæ precum divinitus præ-

Theol. Catech. p. 683.

præscriptæ, &c.) *yet formes of prayer which are by divine prescription are not to be neglected; as the precepts of living well are not therefore to be despised, because the holy Spirit doth work Holiness in us.*

Of worshiping Imaginations. *p.* 37.

Bishop *Andrewes* reproves an imagination against (*Orabo Spiritu*) praying in the Spirit, 1 *Cor.* 14.15. by finding fault with a fit Liturgy, which they call stinted Prayers; and giving themselves to imagine Prayers at the same instant; whereby it is plain, they so occupy their minds with devising what to say next, that their spirit is unfruitful, no less then the others understanding: and both the understanding of the mind, and the affection of the spirit, are there necessarily required.

And again, St. *Cyprian* saith, *It was ever in Christs Church counted an absurd thing*, ventilari precs inconditis vocibus; *the absurdity whereof would better appear, if, seeing under prayers here Psalmes and spiritual Songs are contained, (both being parts of Invocation) they would have no stinted Psalmes, but conceive their songs too, and so sing them: for in truth there is no more reason for the one then for the other; but Gods Church hath ever had, as a form of Doctrine, both of Faith, in the* Creed, *and of life, in the Decalogue; so of Prayer too, which from* Acts 13.2. *the Fathers in all ages have called a Liturgy, or the Service of God.* So the Reverend Bishop. And *Alsted* saves, Eruditio eruditionum est Symbolum; Virtus virtutum est Decalogus; Litania litaniarum est Oratio Dominica.

Theol. Proph. p. 216.

I shall close this with that which D. *Wilkins* hath said

said of this subject; who after a debate, *pro* and *con*, for Prayer by form, and without form, concludes, That generally it is both lawful and necessary to prepare our selves, as for the gift in general, so for every particular Act of it, by premeditating, if we have leisure for it, both matter, order, and words; for though it be a gift of the Spirit, yet it is not to be expected that it should suddenly be infused into us without any premeditation of our own, no more then the gift of preaching, for which the ablest Ministers are bound to prepare themselves with diligence and study; there being not any ground for a man to expect more immediate supplies from above in the duty of Prayer, then in that of preaching. And page 15. Because there will be sometime a necessity that our affections should follow, and be stirred up by our expressions, (which is especially to be aimed at when we pray in publick, in reference to those that joyn with us, and will very often fall out likewise in our secret devotions) therefore it is requisite that a man should be alwayes furnished with such premeditated forms as may be most effectual to this end, namely, to excite the affections; and to this purpose, if those heads which will be alwaies pertinent, and of continual necessity, were comprehended in some set forms, studied with care and diligence, they might perhaps be more serviceable for the stirring up our faith and affections, then they could otherwise be, if they did proceed onely from our own sudden conceptions: and page 17. Such crude notions, and confused matter, as some by their neglect in this kind will vent, doth rather

Dr. *Wilkins* gift of Prayer, p. 14.

rather nauseate, and flat the devotion, then excite it: page 18. There is nothing more unsuitable to the solemnity of this duty, to that reverence which we owe to the Divine Majesty, then to bespeak him in a loose, careless, empty manner.

And to that objection from *Matthew* 10. 19. *Take not thought how or what ye shall speake, for it shall be given you in that same houre*:

He answers; When men may use the common means, it is a great presumption to depend upon extraordinary helps, such as were there promised to assist them in special services. The son of *Sirach* saith, *Before thou prayest prepare thy self, and be not as one that tempts the Lord*: he that rusheth upon this duty without using the common means of fitting himself for it, doth tempt God. Of this those are guilty who depend so much upon immediate infusion, as to neglect all previous study.

Eccluſ. 18. 23.

Sect. 28. This (*de jure*) concerning the lawfulness and great conveniency of formes. The matter o fact, and the constant use of them in the Church hath been sufficiently testified already from those ancient Liturgies before named; many of which, though (as all Protestants grant) have been lamentably adulterated by the additions and alterations of late Sophisters, doe yet retain manifest impressions of antiquity; so that though it may be disputed concerning them, as about *Theseus* his ship at *Athens*, whether it were the same ship or not, every part almost being changed, yet it was granted, that such a ship there had once been; Even so certain it is, there were Liturgies in those Primitive times, though

we

we cannot affirm of any one Liturgy now commended to us under those Apostolical names, that it is compleatly the same as it was of old. *Rivet* indeed reckoneth those Liturgies among *zizania*, or *tares which were sowne by the enemy while the husbandmen slept*: but certainly the husbandman had sown good seed in those fields, though the enemy tooke the advantage of sowing suddenly after them; the foundation was good, though ungodly men *built hay and stubble on it.*

St. *Augustine* observed many corruptions in these publick devotions in his time, but yet highly commended the praiers of the Church; *Utinam tardi corde, &c. I would to God that they who are of a slow heart would so hear our disputes, that they would also consider our prayers, which the Church hath alwayes had, and will have unto the worlds end.* *Aug. de bono Perseverant.*

The *Magdeburgenses* have this observation from St. *Cyprian*, that the rite observed in the publick Prayers of the Church, was this; *The Priest at the beginning of Prayer did stir up the people to a devout calling on God, saying, Sursum corda*, Lift up your hearts; *and they answered, We lift them up unto the Lord*: and they adde, *Formulas quasdam precationum sine dubio habuerant*, They had without doubt certain forms of Prayer. *Origen* hath some remains of those ancient forms; he sayes they had προσαθέσεις ἐυχῶν, *Ordained Prayers*; to some of which he often alludes, as on *Jeremy*, Frequenter in oratione dicimus, &c. *We often say in our prayers, Grant this O heavenly Father, grant us a portion with thy* Pro- *Cent. 3. c. 6. p. 135.* *Origen in Eucholog. & contra Celsum.*

Prophets, and the Apostles of thy Christ. Eusebius saith, that *Constantine* had 'Ευχὰς ἐνθεσμοὺς for his Army and Family, and 'Ευχὰς μεμελετημένας, *studied, premeditated and appointed prayers.* The Councel of *Laodicea* speaks of λειτουργίαν τῶν εὐχῶν, *A Liturgy of Prayer*; and that at the entrance into the Church, first the Prayer of the *Catechumeni* was said, then that of the Penitents, and lastly, that of the Faithful. And the Councel of *Carthage* ordained thus; *Quicunque preces aliunde desumit*, &c. *Whoever did frame any other prayers, should first consult with his more learned brethren.*

De vitâ Constant. l. 4. c. 20.

Can. 18. c. 19.

Can. 23.

The *Milevitan* Councel took care that the Prayers of the Church, and no others, should be used. Then St. *Basil, Though we are bid to pray continually* (saith he) *yet may we not despise the prayers of the Church.* And *Concil. Gangren.* hath made one Canon to this end, *Ne orationes Ecclesiæ contemnantur*, That the Prayers of the Church be not contemned.

Can. 5.

Anno 324.

The chief Objection against the use of forms of Prayer is for ever silenced by Doctor *Preston.*

Sect. 29.

Object. Saints dayly exercise, p. 81.

The Objection is this; That in stinted Prayers the Spirit is straitned; when a man is tied to a form, then he shall have his Spirit as it were bounded and limited, that he cannot go beyond that which is prescribed; and therefore (say they) it is reason a man should be left to more liberty, (as he is in conceived Prayer) and not tied to a strict form.

Answ.

To this I answer, (saith he) that even those men that are against this, and that use this reason, they

they do the same thing dayly in the congregation; for when another prayes that is a set form to him that hears it; I say it is a set form; for put the case that he which is the hearer, and doth attend another praying, suppose that his spirit be more inlarged, it is a straitning of him, he hath no more liberty to go out, he is bound to keep his mind intent upon that which the other prayeth; and therefore if that were a sufficient reason that a man might not use a set form, because the spirit is straitned, a man should not hear another pray, (though it be a conceived Prayer) because in that case his spirit is limited; it may be that the hearer hath a larger heart a great deal then he that speaks and prayes, so that there is a bounding, straitning and limiting of the Spirit to him; and therefore that reason cannot be good. So far that pious Doctor.

And if his reason be good, it will follow, That the Church doth no more quench or limit the Spirit, in prescribing a form to the Ministers, then they doe quench or limit the Spirit in the people, whom they from time to time doe confine unto those forms which they do presently conceive and utter among them. And as the spirit of the people is in this respect subject to the Prophets, so the spirit of the Prophets *divisim*, severally, is subject to the Prophets *conjunctim*, joyntly. 1 Cor. 14. 32.

That which is objected by some against the use of forms, from 1 *Corinthians* 14. 15, *I will pray with the Spirit, &c.* is not at all understood by the Objectors: *Calvine* sayes, *Spiritus voce singulare linguarum donum, &c.* *Cal. Instit. lib. 3. c. 20.*

By the word *Spirit* that extraordinary gift of tongues is to be understood. And *Beza*, on *Orabo spiritu*, (i.) saith he, *linguâ peregrinâ quam mihi dictat Spiritus*: I will pray in the spirit is no more then this, I will pray in a strange tongue, as the Spirit shall dictate to me; and so on verse 16. *When thou shalt bless with the spirit* (i.) *in a strange tongue, how shall he, &c.* Or if this place could possibly be understood of extemporary effusions in Prayer, they were extraordinary ones, wherein the Spirit dictated words as well as matter; and such as cannot now be pretended to.

But lastly, if by that Scripture praying in the spirit excludes forms of Prayer, then by Verse 15. singing in the spirit excludes forms of singing; and so we should bring in extemporare Psalmes too, and then I fear we should transgress that of our Apostle, verse 40. *Let all things be done decently and in order*, According to appointment (*κατὰ τάξιν*) *among you.*

Sect. 30. It is the dutie of every Christian to grow in the exercise of his gifts and graces in Prayer, to be able on all occasions to lift up holy desires to God; and he that indeavours not this, may be marked with that Character of an hypocrite which *Eliphaz* would have stamped on him, *Thou restraineſt prayer from God. Thou keepeſt thy prayer from growing.* So *Fenner*. And they that cannot go to spread their wants in the presence of God without the help of a form, are strangers to a great part of their happiness, which consisteth in a free, filial, and ingenuous communion with God.

Job 15. 4. *Imminues loquelam.*

And

And I make no question but Ministers may and ought on new occasions to adde and alter many Petitions, and after long experience and practice in private, may exercise those gifts of Prayer which God hath given them, in publick; but yet if the occasion may be fore-known, if it do not surprize him too suddenly, no question but by study and deliberation he may better comply with it, and excite the peoples affections more then he can in an extemporarie manner: And when in the main, both the matter and method of Prayer (as Invocation, Confession, Supplication, Intercession and Thanksgiving) are still the same, there can be, as no sure sign of grace in varying the words, so) no just cause of rash censure in retaining and using the same; for since we pray to the same God, in the Name of the same Mediator, profess our belief in the same truths, feel the same wants, and fear the same evils, inward and outward, (and all these are in a great measure common to all) we may as well meditate and prepare in what words, a in what sense, and in what manner we ought to come before the Majesty of God, as for what end; and certainly wholesome words deliberately fitted, (by one or more judicious and experienced Disciples) to the capacities and understanding of the hearers, are soonest received into their hearts, and have a greater influence upon the affections, to raise them, and lift them up to God in Prayer, then any other.

But enough of these premisses; The conclusion is this: If both publick and private forms be lawful and expedient, as both the practice of the

Church, and the judgement of men famous for Learning and Piety do assert, surely then there cannot be any fault (on the account of its being a form) justly imputed to our Lords Prayer, or which may justifie the disuse of it.

Sect. 31. For, let all the Arguments that are brought in defence of other forms (as for singing Psalmes, administration of the Sacraments, blessing the people) be all summed up, and each of them may be easily and highly improved for the lawfull use of this form: I shall give you (for instance) a view of these Arguments that are urged by a Reverend and judicious Divine for singing Psalmes; and every one may perceive how fitly they may be accommodated to the use of our *Lords Prayer*.

1. If singing of Psalmes in *Davids* forms (in which are many *Prayers*) be a Gospel-Ordinance, so is praying unto God in our Saviour form.

2. If there be no reason why our conceived Psalmes should thrust out *Davids* Psalmes, neither is there any reason why our conceived *prayers* should thrust out our Saviours *Prayer*.

3. If upon concession that we must sing Psalmes, *Davids* Psalmes will carrie it (there being no art or spirit of man that can come near that of *David*:) Then also upon concession that we must *pray*, *Christs Prayer* will carrie it; there being no art or spirit of man that can come near that of Christ.

4. If none dare deny but that the Levites had the assistance of the Spirit, when they praised God in the words of *David*; then neither can any denie (what-

(whatever they dare) but that the Disciples of Christ may have the assistance of the Spirit, when they *pray* to God in the words of Christ; *Quâ nulla spiritualior oratio*, Then which there is no *prayer* more spiritual; as *Tertul.* *Tertul. de Oratione.*

5. Are *Davids* Psalmes to be sung, because they suit with all occasions of the people of God, as well, or better then any songs composed by an ordinarie gift? for the same reason ought our Saviours *Prayer* to be used, it being fitted to the necessities of the people of God in all ages, in all conditions, and for all just desires. And thus every Argument for any other form may *à fortiori* be more strongly applied to this, and all Answers to any Objections against them will be subservient to this most excellent form.

Of which, as *Hooker* saith, *Though men should* Sect. 32. *speak with the tongues of Angels, yet words so pleasing to the ears of God as those which the Son of God himself hath composed, were not possible for men to frame; for he that made us live hath also taught us to pray, to the end, that speaking to the Father in the Sons prescript form, without scholy or gloss of ours, we may be sure that we offer nothing that God will disallow or deny. A Prayer which uttered with true devotion and zeal of heart, affordeth to God himself that glory, that aid to the weaker sort, to the most perfect that solid comfort which is unspeakable.*

A Prayer, (saith Dr. *Espaigne*) dictated by the supreme wisedom of God, that great and eternal Mediator, who presents all our *prayers* to God, and perfectly knowes his Fathers mind; the most compleat *Prayer* that can be made,

summing up all lawful requests which can be imagined; The Epitome, rule and mirrour of all others: A *Prayer* which in its wonderful brevitie includes so great a plentie of matter, as if it would cause a Camel to pass through the eye of a needle; a *Prayer* which contains more matter and mysteries then words; the most Methodical, Emphatical and Divine that can be found: All the parts cohere with an admirable symmetrie and proportion, all full of torches inlightning each other; and it is confest by all, that all the wits on Earth, and all the Angels in Heaven, were not able to dictate the like; *Tantum series, & res, junctura nque pollet:*

Its body is compos'd with so much art,
That Christs soul breaths in all and every part.

There is not in it (perhaps) so large an enumeration of particulars, as to some weak apprehensions may seem necessary, (nor indeed can all the necessities of particular persons be fully, and to their apprehension, expresst by any Minister that hath the best faculties, and takes the most time to do it;) but this excellencie is eminently in our *Lords Prayer*, that there are both general heads, and significant words, under which an inlarged heart may conceive and present to God all his grievances and necessities, and beg any blessing that concerns life or godliness; as some of the *Rabbines* say of Manna, that it yielded to every man the relish of that daintie which his appetite and palate did most desire and delight in. It is like a well-limm'd Picture, that respects all, and

yet

yet seemeth intent upon everie one in the roome; *fit pro omnibus Christianis, & omnes Christiani vicissim illam pro nobis recitant*, as *Alsteed* saith. It is made for all Christians, and by all Christians for each other. It is a dayly miracle whereby our Saviour with six Petitions supplies all things necessarie for souls and bodies, not for a few thousands, but the whole Christian world; and there remain fragments for the heathen world too. *Theol. Proph. p. 197.*

When thou comest to God to present thy *prayers* in the Congregation, the Minister useth his own words, to express his own conceptions, and confines himself sometime to one or two particular heads of *Prayer*, so as thou maist not meet with any expressions that may signifie thy desires, which therefore may languish, and never ascend up to the Throne of Grace; but *our Lords Prayer* hath this certain advantage above others, that it is accommodated to all persons, things, times and places, and to all sorts and conditions of people; *Capi potest* (as *Alsteed*,) It may be understood and used of children, and all people; of those that are sick at home, and busied abroad; those that are of a slow memorie, or of the quickest invention: there is such an ocean of matter, that the Elephant may swim, the most inlarged spirit may expatiate in it, and yet the tender lamb that hath any knowledge of other essential parts of Christian Religion, may wade through it without either sin or danger. Herein (though we are alone) we are sure to hold communion, and joyn in consort with the Universal *Alsteed ubi supra.*

Church, and to have the united aid of the *Prayers* of all Gods people: and what a comfort is it, what an incouragement to pray in faith, when we know all the people of God agree with us, (and there is a promise to two or three) to aske the same things, in one and the same effectual *Prayer*; compassing the Throne of Grace with many hands and eies, but with one heart and lip, as if they would *offer violence to the Kingdome of Heaven, and take it by force?*

Matth. 18. 19.

Matth. 11. 12.

Sect. 33. And now I beg leave to reason the case briefly with my dissenting brethren, *Quæ tanta fuit causa?* what great cause prevailed with them to neglect so good a practice? was it any thing intrinsecal and essential to the *Prayer?* that cannot be; It is a land that flowes with Rivers of pleasure, infinitely beyond those of milk and honey, a Paradise wherein everie tree is a tree of Life, whose fruits never fade nor fail; *Uno avulso non deficit alter Aureus.* Of which, as eloquent and pious Mr. *Herbert* in like case:

I value this Prayer so,
That were I to leave all but one,
Wealth, fame, endowments, vertues, all should go,
I and this Prayer would together dwell,
And quickly gain for each inch lost an ell.

Let us view this Canaan in a Map, and we shall find it to be full of all perfections.

1. The Preface; what term of invocation gives better incouragemennt then (*Father?*) what works greater reverence then (*Heaven!*) what can raise the soul to a higher plerophorie of

of

of faith, then when Christ that made the God of Heaven to become *our Father*, bids us also call him *ours*? Then for the matter and method of all the Petitions, which accord like Beautie and Bands, they are equally admirable: In them we ask, first, that which is the principal end of our being, *viz.* Gods glorie in the first Petition; then the subordinate, our own salvation in the second Petition: and thirdly, the things conducing to both ends, either principal, as Sanctification, in the third; or secondary, as sustentation of life in the fourth Petition: and lastly, the removing of impediments, all our former sins in the fifth: and all occasions of offending for the present, or the time to come, in the last Petition: and so we conclude all in a *Hymne of praise*, which doth no less incourage us to expect, then it doth acknowledge Gods Power to grant, the things *prayed for*; to all which things there is no Christian but will say, *Amen, so be it.* Zach. 12. 7.

Thus there is nothing intrinsecal, as to the matter or method, that may make us offended at it; it must be in the form therefore, or not at all.

But first, S. *Paul* cõmends a form of wholesome words, and approves the observation of it: And when our Saviour did not onely make it a forme in St. *Matthew*, but use it as such, in St. *Luke*; and having fitted it for publick Devotion, prescribed it to his Disciples, it is an invincible Argument, that the use of a form, *quâ talis*, is not offensive to God or man; we may safely follow that Lambe whereever he leads us. 2 Tim. 1 13.

In the next place therefore they must be some ex-

extrinsecal arguments that have perswaded to this omission; But if it appear (as I hope it doth) to be a Precept of Christ, when we pray, *to say, Our Father*, let the motive that prevailed with us be what it will be, it can never excuse us; for as we may doe no evil that any good may come of it, so neither may we constantly omit any good duties that is prescribed, on pretence that it may occasion evil. *Si de veritate scandalum sumatur, melius est ut scandalum oriatur quàm ut veritas relinquatur*, saith *Gregory*. If scandal be taken against any truth, it is better that men should be causelelly offended, then the truth shamefully betrayed. Sin gets strength, and takes advantage by the Commandements of the Law, and sometimes the corruption of mans heart is inraged and heightned by the preaching of the Gospel; yet notwithstanding these and many more offences taken by wicked men, we must preach both the Law and the Gospel too; though it prove a stone of stumbling, and a savour of death to some, yet it is the savour of life and salvation unto others. Suppose then this form be abused to ill purposes by some, and (as is said) occasioneth formalitie in others; yet they that know it to be their dutie, and have grace to use it better, may not neglect it upon that pretence: certain it is, our good use of it will more benefit them, then their abuse of it can prejudice us; and we know, as the Civilians teach, *nulla est obligatio ad illicita*, there can be no obligation laid on us to doe what is forbidden, or to leave undone what is requited by Law, both these being *illicita*, unlawful.

Gregor. 9. Mag. Hom. 7. in Ezek.

Yea,

Yea, supposing this form had not been prescribed, but left as a thing indifferent to be used or not used *pro arbitrio*, yet seeing indifferent things do then become necessary, when by the use of them God may have most glory, and his people most benefit, as well by the increase of peace and holiness, as by the prevention of division and wickedness; I would gladly joyn issue here, and bring it to a fair trial and determination with any sober man, whether the using or not using the *Lords Prayer* as a *forme* be most conducible to these ends. Sect. 34.

And should we give it but *Lidford* Law, and sit in judgement after Execution, to hear the indictment and evidences produced against it; and after the general neglect of it, I should aske the same question as the Governour did in behalf of its Maker, *what evil hath it done?* and upon hearing, no evil, but a great good hath appeared in the use of it; and contrary, no good, but a great deal of evil, by the omission; and after this the multitude should continue and heighten their clamours against it, and those who have been chiefly faulty herein should instead of washing their hands, or acknowledging that they have sinned in denying this most excellent useful *Prayer*, say still, *the guilt be upon us and upon our children*; there is just ground of suspition given that they have not that Christian prudence, and pious affection to the things of Christ, as they ought to have that professe themselves his Disciples. Matth. 26.23.

And now if (as I have heard since I first thought on this subject) any mans blood and Sect. 35.

passion

passion, shall be troubled by the view of these considerations (as natural concupiscence is often excited by the Law, which seeks to restrain it) so as that they do sound a trumpet, and bid defiance, and make parties against such as in obedience to an apparent command of Christ shall continue or reassume this practice, let them know that they do not deal with others (whose consciences may be as tender as their own,) as they themselves would be dealt with; and it will but little extenuate their sin that do oppose the practice of any Ordinance of Jesus Christ, though they should be perswaded that therein they doe God good service; and as surely as it was piously, and in obedience to our Saviours injunction practised by the people of God in former ages, so it cannot be omitted, much less opposed, by any among us, without great suspition of pride and disobedience: But this by way of caution; I go on to argue the case in hand.

Sect. 36. And in the next place, It is a thing impossible for any rational man to conceive, that when our Saviour bid his Disciples, when they pray, *to say, Our Father*, &c. that it should be his sense and intent, that we ought not to say so, or that we should doe amiss in so doing. Had there been any danger in using of it, our Saviour, who foresaw all possible inconveniences and offences, and bid us especially to *pray* that we might not be led into temptation, would not have brought us to a precipice, or, as Satan carried him upon a Pinacle of the Temple, from whence we might the more easily and irrecoverably fall, having a *Scriptum est* to cast us head-long into that (supposed)

poſed) offence of ſaying as he taught us; for moſt certain it is that upon theſe very words of our Saviour, *Thus pray ye*, and *when ye pray, ſay*, the Church of Chriſt in all ages hath been induced to uſe the very words of this *prayer* in all their ſolemn Devotions; & if they have offended in ſo doing, or if the inconveniences which have followed the practice be chargeable upon it as proper effects of it, let thoſe that ſo judge conſider, whether they do not make our Saviour an acceſſarie, if not a principal, in all thoſe offences; and it is more ſafe to be reputed an offender with him, then innocent in any ſociety that ſeparates from him.

But it will be objected, *That our Saviour commanded this Prayer, as a plat-form, to frame our Prayers like unto it in matter and method onely, and not at all in the uſe of the ſame words.* *Sect. 37. Object.*

That our Saviour ſhould make it a form, and ſo uſe it more then once, and yet intend it only for a plat-form, is wondrouſly ſtrange; and why we who uſe to hear the *prayers* and *praiſes* of holy men in their ſeveral forms and expreſſions as well as matter, may not as innocently and devoutly uſe this of our Saviour, is a very rare and abſtruſe ſpeculation. The Creed, the Rule of Faith, muſt not be varied in words by any private perſon, nor the Decalogue the rule of works; yet this, which is not onely a Rule, but a moſt *perfect Form of Prayer*, muſt not be uſed in the preſcribed words. *Anſw.*

Suppoſe a Miniſter ſhould frame his whole publick *prayer* of Scripture-forms and expreſſions, (ſuch as we have fitted to all occaſions) no doubt but

but such a *Prayer*, though it consisted of forme, would be of excellent use and efficacy; and why the summing up of that *Prayer*, or rather the consummating of it in our *Lords Prayer*, should be accounted less useful and effectual, no impartial eye can discern; seeing, as the matter of this would be more comprehensive, so the Architecture and composure of it is far beyond the contrivence of any humane inventions; and if our care to study the Scriptures, and out of them to chuse acceptable words and phrases for the composition of our *Prayers*, then surely our fixing upon this most wholesome form of words, deserves yet a greater commendation, and (*necessitate medii* as well as *præcepti*) becomes necessary, as being most fit to affect the understanding, and thereby to stir up the affections, by the quicknes, plainnes, significancie and fulnes of it. Suppose our Saviour instead of this form had set down only the heads of *Prayer*, as thus; *when ye pray*, observe these Rules; First, invocate God as your *Heavenly Father*, and pray that he would dispose of you, and all things, to the glory of his Name and Holy Attributes: then for the inlargement and consummation of his Kingdome, grace and glory, &c. And having so done, a Christian Disciple should have done by our Saviours Directorie as some have done by the Assemblie's, turn the heads and matter of *Prayer* with little alteration into a form, which form would have been like this of our *Lords Prayer*; doubtless that *prayer* would have been very pious and acceptable; and seeing it was our Saviours good pleasure to save us that labour, and to compose

pose those heads more summarily and significantly then we can do, I wonder why the same words ought not to be used by us. If it be required that in all our *prayers* we should have this pattern for matter in our minds, why should we not sometimes have the same form of words in our mouths? It is hard measure *to make a man an offender for* such *words* as these; Our *prayers* which are then only acceptable when presented in our Saviours Name, do not *ipso facto* become void when presented in his words: That rule which gives rectitude to another is it self most right and perfect to all uses and purposes: If on sudden emergencies we may use some briefer forms of *prayer* without a precept, why on more solemn occasions may we not use this most exquisite form, which is so positively injoyned? Every *prayer*, by whomsoever indited, is acceptable to God, when presented in faith, though read out of a book, or repeated by memory, (other essential properties of *prayer* being joyned) why not this then, which is put into our mouths by him who gave us a right to ask, as well as instructions how to ask aright? That holy Spirit which helpeth our infirmities, and assists our weak devotions, even in sighs and grones, did and will doubtless abound in every Petition of this *prayer*, when offered from a penitent heart; That Dove loves such Olive-branches. I have heard and read, that wicked spirits have been conjured and dispossessed by an impious perverting and abuse of this *prayer*; but that the good Spirit of God, who indited it for use, should abandon it when used by humble and faithful Christians, is a de-

Isa. 29. 21.

gree

gree of blasphemy to think. And upon what account we Protestants shall be able to justifie our quarrel against the Papists for leaving out the Doxology, when at once we cashеer the whole *Prayer*, will be hard to find. *Beza* saith, it is *Vera omnium Christianarum precum summa ac formula. Annot.* in Matth.

Sect. 38. Let us therefore (dear Brethren) whom God hath made his more publick servants, as gladly and readily continue and reassume the practice of this long-neglected duty, as the people did the feast of Tabernacles, which they celebrated with
Neh. 8. 17 very great gladness, after it had been omitted for some hundreds of years.

I can only pray and hope, that every publick Minister will bring the spices and flames of his Devotion, that he may help to raise this Phœnix out of her ashes; or at least that everie one whose judgement and conscience is convinced that 'tis his dutie to use it, will not be withheld from the exercise of it by any shame or fear whatever: it is no shame to rectifie an error, but to persevere in it; and fear and shame where there is no sin, but contrarily a manifest dutie incumbent on us, are but bugbears to affright children and cowards, and should not at all move any good souldier of Jesus Christ from his station; or if any such thing might befall us, yet the great dishonour that hath redounded to our Nation, and the Church of Christ among us, through the neglect of this dutie, should to a publick person, and will, if he have a publick spirit too, render all personal reflections inconsiderable. We have not been afraid or ashamed to plead for and practice

Errare possum, haereticus esse nolo.

practice some forms of which there is not so clear a warrant in Scripture as for this (although they are lawful and necessary in their kind) onely this, like the wounded person, is past by without any commiseration from Priest or Levite; although we cannot practice any of them in so much faith as this: for, God having commended his Son to us, saying, *this is my beloved Son, hear him*, how confidently may we recommend our *prayers* back unto him, and say, Lord thus thy beloved Son hath taught us to *pray*, Hear thou us in his Name and Words? Confirmation. Excommunication.

Besides, it may be considered, whether this *prayer* may not as well be left out in our Catechisms for the instruction of youth, (and if this, then the Creed, and the Commandements too, and so we should reduce our selves to that which some would have (*i.*) no Catechisme at all, for fear of forms) as well as from our *prayers* in the Congregation; for even among the elder people are some children in knowledge, who need to be taught again the first Principles of Christian Religion, and who indeed are uncapable of higher attainments, unless such a foundation be laid; and if these things should be disused, experience may assure us that some would slight them, and others forget them, and a great part of our people be willingly ignorant of the true sense and meaning, as well as of the letter of them; and (which is also a sad truth) cast off the very form of godliness, as well as the form of *prayer*: all which mischiefs, seeing the frequent use and occasional interpretation of these fundamentals of our Religion may in all probability, through *Sect.* 39

the blessing of God, prevent for the future, we are in duty obliged to the use of them.

And if those masters of Families which wholly neglect the duty of *prayer*, and so have not the appearance of Christianity among them, (the Heathen and the families that call not on Gods Name being both alike) would begin that duty with this form, and some other joyned to it, and having learned themselves the true meaning of each Petition, (the prime and literal sense whereof would be easily found) would teach it to their families, I doubt not, but as hereby they would give an evidence of their being Christians, so they might certainly obtain the blessing of God for themselves and families; and who knows whether the wisedom of God did not abbreviate the Doctrine and form of *prayer*, and make it so plain and easie, for this end among others, to render them inexcusable who should omit this duty when it would cost them so little labour, study or time, the words being so few and plain, *so nigh them, even in their mouths? Orationem* (saith *Lyra*) *brevibus verbis composuit, ut sit nobis fiducia citò annuendi quod breviter vult rogari*; Our Saviour composed this *prayer* in few words, that we might believe to receive speedily what he commands us to aske briefly: And Mr. *Calvine* to the same purpose; *The onely Sonne of God hath put words into our mouths which may clear our minds from all doubting. It was convenient* (saith *Aquinas*) *to the consummation of our hope, that a form of Prayer should be delivered by Christ, wherein he shews what things we may hope for from him, by what he hath*

Deut. 30. 14. *Lyra* on Matth. 6.

Aquinas Opuscul. de Orationc.

hath willed us to aske of him. It is doubtleſs a commendable Office to inſtruct both our Churches and Families, as Chriſt did inſtruct his, yea, and to inculcate the ſame leſſon again and again, as Chriſt did, untill they be perfectly acquainted with it. Not that I would have any the moſt private Chriſtian to ſet up his reſt here, or in any other forms; but my deſire is, that ſuch as have not yet gone ſo far, would begin with this, as a ſtep and help, yea as a pillar and foundation of their devotions; and whatever progreſs they make, they will ſee ſo much imperfection in this, (if they be humble Chriſtians) that (as they ſay of *Apelles*, when with great care and skill he drew the picture of *Campaſpe*, he fell in love with the Original) they will imbrace and reverence this *Prayer* the more as long as they live.

Remember therefore that Chriſt hath injoyned the uſe of this *prayer*; whoſe injunction, as it makes it our duty, ſo it will be our diſcharge; and the practice of learned and pious Chriſtians will be our incouragement: And if any contentious ſpirit ſhall withdraw his neck from this gentle and eaſie yoke that is impoſed by the precept of Chriſt, and ſo kick againſt both, I will onely ſay as the Apoſtle doth, *we have no ſuch cuſtome, neither the Churches of God.* 1 Cor. 11. 16.

If all this will not move, I beſeech my brethren ſadly to reflect on the manifold inconveniences and miſchiefs that have followed upon the neglect of obſerving the matter and form of this *prayer*; for of both theſe omiſſions our age is generally guiltie, and it is a rare thing to finde Sect. 40.

any that neglects the form to comply duly with the matter and method of it; and then they doe undoubtedly offend, when they neither say, *this*, nor *thus*, as Christ did command them. Do not some men forget the Publican's confession, and onely satisfie themselves with the Pharisees congratulation? are not those faults grown rife and common, against which our Saviour prescribed this *prayer* as a remedy? Is it not true which the Poet observed of old, *nocitura petuntur*, some things have been desired that have been for the matter unlawful, and for the manner of asking sinful? One thinks this *prayer* a mean contemptible thing, unfit to be taught their children; another speaks it out, That there is more devotion in a verse or two of *Davids* Psalmes, then in all our *Lords Prayer*. It is agreeable to the nature of publick *prayer*, that whatsoever news or occurrences, opinion or interest, passion or prejudice, whatever design or debate, publick or private, men do espouse, should be made the subject of publick *prayer*; and so the people have many times stones given them instead of bread. And whereas it is said, that the use of this and other forms hath a direct tendency to spiritual lazines and formalitie in *prayer*; I can onely wish that the *prayers* of those that despise this were secured from the temptations of speaking rashly and unadvisedly with their lips, of priding themselves in the ostentation of parts and gifts, to the raising of invincible prejudice in the hearts of the people against such as have not the like faculties, and causing them to have some mens persons in admiration, as if invention, and the

Matth. 6. 7.

Juvenal. Satyr 3.

the apt cadencie of words, and confident elocution, were the principal parts of Christian oratory; whereas it is undeniable, that men of unsanctified spirits may in these exercises exceed the soundest Christians; as the Rabbines say *Achitophel* did, who had three new *prayers* for every day; and our late writers affirm of *Hacket*, who in the dayes of Queen *Elizabeth* died a blasphemer, yet could perform this exercise to the admiration of his hearers.

Cambdens Elizabeth. Casaubon of Enthus. p. 213.

Alas! how many disorderly and impertinent *prayers* have been publickly delivered! what a monstrous excess in some, and a like defect of the essential parts of *prayer* in others! no marks of our Saviours rule, either in matter, method or form, as if we had found out some new North-west passage to the throne of Grace, which the wisedome of our great Pilot did not discover: Against such *prayers* as these good Christians may safely oppose that form of *Plato*, *Deus Rex optime, bona quaque nobis voventibus & non voventibus tribue; mala autem etiam poscentibus abesse jube.* O God our great King, grant us all good things, whether we aske them or not, and command evil things to be kept from us, though we desire them never so earnestly.

These things remember me of *Esops* Fables; of a River that railed against the Fountain, as being sluggish and immoveable, and had not a Fish in it, whereas her streams did abound with variety of fish, and did incessantly pass by the fruitful vallies, making musick as they went: whereat the Fountain was displeased, and restrained his waters, and so the streams dried up,

the fishes perished, and all the pleasant murmurs ceased.

I speak not this any wayes to reproch the holy *prayers* of those ancient and experienced Saints of God, who by his blessing upon their daily industrie, and constant exercises of devotion, have attained a more excellent way: for which gifts and graces as I do from my soul bless God, and account them the horsemen and Chariots of our *Israel*; so it is also the desire of my heart to be remembred of them in all their addresses to the throne of Grace: But onely to express the just regret of my soul for the many miscarriages of rash and inconsiderate persons, discovered in publick devotions, which, through the defect of necessary matter, and the redundancy of impertinencies, and for the great disorder and want of method, having no imaginable resemblance with our Saviours form, we may name *Ichabod, where is the glory*? Against all these real, or but possible evils, did we lay the line and rule of our *Lords Prayer* to our devotions, and apply it to each part, *Componens manibusque manus atque oribus ora*, as the Prophet *Elisha put his mouth upon the dead childs mouth, his eyes upon the childs eyes*, &c. we might perceive new life and spirit to inspire them, to the comfort of all that hear them. To such therefore especially as are conscious to themselves that they have been often surprized to speak rashly and impertinently in the Congregation; to such as in Mr. *Calvines* phrase are guilty of desultorie levity, and are tempted to ostentation and vain glory, I earnestly recommend this remedy, that they would better observe

2 Kings 13. 14.

1 Sam. 4. 21.

2 Kings 4. 34.

the

the matter and method of Christs *Prayer*, and study more to conform their own thereunto; and for fear of failing in this, would they devoutly use the very form too, as Christ hath injoyned them, it would prove an excellent remedy against the above named evils; and surely, when neither in matter nor form we express any care to resemble this Architype, we do as much as in us lieth make void this injunction of our Saviour.

Again, this mischief hath been the product of disusing this *Prayer*, that some (whom we should judge more sober and knowing Christians by their profession) if they hear a Minister summe up his devotions in it, (though he be a person of excellent parts and pietie) they presently conceive a prejudice against him, as being a man of a carnal, formal temper, and of a different perswasion from themselves; and so deprive themselves of that Spiritual comfort and edification which otherwise they might receive by his Ministery: yea, it hath been known, that on the very repetition of this *Prayer*, some have immediately withdrawn themselves from the Ordinances of God, and so forsaken their own mercies; for whom my hearts desire is, that they may have time and hearts in humilitie and faith to say this *Prayer*, once at least, before they die; and God forbid that I should ceas to pray for them in another form of our Saviour, *Father forgive them, they know not what they do.* Luke 23. 34.

If for thirtie or fortie years since, or any age of the Church beyond that home to our Saviours time, it should have been adjudged scandalous to use *the Lords Prayer, the Creed, or the Com-*

mandements, or any ſhould have made it the mark of a faithful Diſciple to omit theſe things, the preſent Church would doubtles have branded the authors of that Opinion for Arch-hereticks; and yet not this opinion onely, but the practice too, hath like a gangrene ſo ſpread it ſelf over the face of the land, and the hearts of the people, that thoſe Miniſters are generally excluded from the number of Chriſts faithful and able Diſciples who devoutly repeat theſe things: And if this maladie only were cured, I ſhall account this labour happily beſtowed. But beſide this, ſome ſober men, whoſe judgements and practices have been for the uſe of this *prayer* as a form, being called to pray in Congregations of a contrarie perſwaſion, to avoid the *Charybdis* of giving a groundleſs offence, have run on the *Scylla* of diſobeying Chriſt, and ſwerving from their own principles, as if they were *aſhamed of Chriſt and of his words in an adulterous generation*: And who knowes whether for our wilful neglect of this one, many among us have not been juſtly deprived of other of Gods Ordinances, and given up to contempt of them? But there are yet ſadder effects then theſe; The diſuſe of it by ſome hath been improved to a contempt of it in others, in ſo much that they whoſe dutie it was to have bleſſed God for it, (as for a *Jacobs* ladder to lift them nearer Heaven) have degenerated ſo far from Chriſtianitie, as to thank God they have forgotten it, and to abhor the teaching of it to their children, as if it were ſome unluckie ſpell or charm; yea, (and what is enough to make us all tremble) have quaked at the repetition of it.

Mark 8. 38.

Theſe

These are sad considerations, and cannot be denied to be for the most part the proper effects of omitting this *prayer*; and, as ever we hope to have them cease, we should joyn with one consent to remove the cause, and renew our first love to this Ordinance, bring back again with joy and gladness this Ark to the House of God, and prove if he will not open the windows of heaven, and pour down his blessings upon us.

To such as have conscienciously continued the use of this *prayer*, I say as the Angel did to the Church of *Philadelphia*, *Hold thou that fast which thou hast, Let no man take thy Crown*; it hath not been, nor ever will it be, a barren or fruitless *prayer*, unless want of faith and true devotion in us do hinder its efficacie. *Sect.* 41. Revel. 3.11.

Take heed of a hastie perfunctorie posting of it over, as if the words were too hot for our mouths, whereby we may cause our good to be evil spoken of: Let it be uttered with deliberation and fervencie in faith, and an actual apprehension of those mercies which we want and chiefly desire under each Petition, that both our own and our peoples judgements and affections may accompanie it. And on all occasions open this box of precious ointment, or in a plain and familiar Exposition of the chief parts of it unto the people; that the spices thereof may send forth their smell, even a sweet savour of reconciliation and acceptation with God, a savour of Pietie, Charitie, and Life unto the people; cautionate them against formalitie and lip-labour onelie in this *prayer*, which, as the flie which *Salomon* speaks of, will cause the whole composi-

tion

Matth. 15. 8. tion to corrupt. The drawing nigh unto God with the lips, (though in this most excellent *Prayer*) while the heart is far from him, will turn this Sacrifice of God into an offering of fools; and therefore instruct them how every desire of theirs may, and all their present wants and requests ought to be referred to, and expressed in one of these Petitions; the diligent Reader may see what Reverend Mr. *Ball* hath written to this purpose: *And let none thinke it enough to use it as a form onely, but let him study to conform all his more solemn devotions to the matter and method of it; and so we shall be sure to observe our Saviours injunction, and obtain his blessing.*

Ball on the Lords Prayer.

It remains onely now that we wipe off those Objections that stick on this practice, which although as so many Vipers on Saint *Paul's* hand, coming out of the fire which contentious spirits have kindled, may seem to argue its guiltiness of divers accusations, yet after that we have had the patience to look on them awhile, we shall see them fall off of their own accord, and the sight thereof I hope will cause the Objectors to change their minds.

Obje. 1. The first Objection is this; *The form related by St.* Matthew *doth differ from that in St.* Luke; *as in the fourth Petition, what St.* Matthew *expresseth by σήμερον*, day by day, *St.* Luke *renders* Καθ' ἡμέραν, day by day; *and in the fifth Petition for τὰ ὀφειλήματα, in St.* Matthew is *τὰς ἁμαρτίας in St.* Luke, Our debts, our trespasses; *which varietie of readings argueth that it was not intended for a form of words to be precisely so used.*

It

It is more then probable that our Saviour did deliver it both times in the same words; they that hold it was but once delivered must of necessitie acknowledge it; but our Saviour using the same *Syriack* Dialect, which the Apostles afterward expressed in Greek, as their own style guided them, it is almost impossible to think how they should accord better, considering, that although the Holy Ghost did assist them in calling things to their remembrance, and dictating Divine truths to them, yet did not, as is reported of the Seventie Interpreters, suggest each word and syllable, but left both the Apostles and Prophets free to use their own expressions; from whence it is that this *Josephs* coat hath such divers colours, I mean that there are such different styles of the holy Pen-men. *Answ.* 1.

2. There is not a better Harmonie in any one passage delivered by any of the Evangelists then in this; and the difference that is in them is very inconsiderable, being in shew only, and not in sense.

3. St. *Augustine* resolves the greatest of these doubts in a Question, *Quid est debitum nisi peccatum?* what is our debt but our sin? A sinner in Hebrew is called חטא, and sometime חוב, but more frequently in the *Syriack* language, חיבא is used to denote any that is obnoxious to debt, or guilt and punishment; and in this sense the *Chaldee* Paraphrase useth the word four times in *Solomons Prayer*; *Forgive the debts of thy people Israel*; and the *Syriak* in *Psalme* 1. 1. read thus; *Blessed is the man that hath not stood in the way* דחייבא, *of Debtors*; this was in the *Syriak* language the

August. de verbis Domini. See *Chemnitius*, p. 1977. *De his qui pœnæ astricti sunt. Grotius.* 1 Chron. 19.

the common name for sinners, and then no wonder if St. *Luke* knowing the import of the word, and being ἑλληνιστὴς, best skilled in the Greek Language, did very significantly render that word, *sins*, which St. *Matthew* more literally renders *debts*; and St. *Luke* presently expounds himself to deliver the same thing with St. *Matthew*; for having said, *And forgive us our trespasses*, he adds, *as we forgive them that are indebted unto us*; and *Grotius* saith, that St. *Lukes* ἁμαρτία is but an Exposition of what St. *Matthew* meant by *debts*: And *Beza* makes the other two words of one signification; *Idem declarabit τὸ καθ' ἡμέραν, atque apud* Matthæum σήμερον; that is, *as much as we shall need this day*; and so the vulgate reads *hodiè*, this day, in both places. The varietie of expressions doth onely help to understand the true sense and meaning of our Saviour the better, as several Translations doe to the understanding of the Original; and in respect of the Language wherein our Saviour delivered this *Prayer* the Greeke is but a Translation.

Debita (i.) *peccata, Syri Sermonis idiotismo:* as *Beza* in Mar. 6.

Grotius in Locum. Beza in Lucam. 11.

But I foresee that this objection may be much improved, by what hath been said by some men of great reputation and learning concerning the vast difference of these forms in St. *Matthew* and St. *Luke*, not in words onely, but in sense, and some essential parts of it; for in the vulgate Latine these things are omitted, *Noster qui es in cœlis*, the whole third Petition, *Thy will be done, &c.* and *deliver us from evil*; all this in Saint *Lukes* relation is wanting: and they with some others doe think, that the whole Doxologie in

Beza and *Grotius.*

Saint

Saint *Matthew* was surreptitious, and not of the Text: But of this anon. Of the particulars left out by St. *Luke* *Beza* saith this; *Hæc non legit vetus interpres*, &c. These things an ancient Interpreter doth not read, (he means the Vulgate,) and it appears out of *Augustine* to *Laurentius*, that the Latine exemplars had onely five Petitions in this *Prayer*, the third being omitted, and the latter part of the sixth, which were afterward supplied out of *Matthew*; which that it was done *olim*, long agoe, appears not onely by the *Greek* Copies, but also by the *Syriack* Translation. So *Beza*; and after him *Grotius* to the like purpose: *Omnino credibile est*, &c. It is very credible that the particulars omitted in *Lukes* copie were added out of the *Greek* of *Matthew*; his reason also the same, *Cùm non extet in Latinis antiquis illud*, Because it is not in the ancient Latines: Now this is the force of the Objection.

If our Saviour had intended these words for a form of Prayer, he would not have made so great a difference, not in terms onely, but in some of its chief and essential parts; which difference doth evince, that it was not our Saviours will to tie us precisely to the words. Obje. 2.

To this I answer, first, that on this supposition of defectiveness, as it is not a form, so neither may it be admitted as a perfect rule or platform, seeing some necessarie things are left out; and so we should make void the injunction of Christ to both purposes. *Answ.*

Secondly, The difference of these forms is in our Translations (which agree with the most ancient

cient and best *Greek* copies) inconsiderable, being, as you have heard in the answer to the former Objection, in shew only, not at all in sense; and I remember that I am to deal now with Protestants, who do own the Translation now in use, and by consequence the copies from which it was translated as most authentique. And I beseech them to consider what an unhansome reflection is hereby made, not on our Translators only, but on all the Reformers, as if they wanted judgement and discretion to choose, or integritie to make use of the best copies; *In imitando non optimum proponere*, is no wise mans part.

But thirdly, I doubt not but that it will appear, that the most and best *Greek* copies have these particulars Originally, and consequently our Translations are good and authentique. And first, all that *Grotius* saith, is, *Graci quidam codices omittunt*: Some *Greek* copies (but not many) do omit the third Petition. Two things therefore I will inquire;

First, the number of those *Greek* copies that retain these particulars:

Secondly, their qualitie and authoritie, which in all probability are most authentique, either the Copies which omit, or those which retain them.

1. For the number, it will be easily granted that there are more with us then against us; for (in my observation) these parts are omitted only in these:

1. That of *Beza*, given to the Universitie of *Cambridge*.

1. In

2. In that second copie of *Henry Stephens*, where yet, the word *Amen* is added. in Matt. 6

3. In that of *March. Velesius*, there wanteth only the first particular, *viz.* *Our---which art in Heaven.*

4. In that of *Magdalene* Colledge in *Oxford*, wants only, *which art in Heaven*. So that by the way, it is worth observation, that like false witnesses, neither of these defective copies do agree among themselves, or with the Vulgate Latine, that of *Beza* onely excepted; Now there are three or four co.ies to one that retain these parts, and they are agreeable to each other, as learned *Chemnitius* observes; *We follow the Greek copies* (saith he) *in which there is no difference as to the sense in either form, onely two words are changed, but of a like signification*: and therefore he expounds the forms jointly, p. 785. and there adds, *The Greek copies doe relate the whole Prayer in* Luke, *after the same manner as in* Matthew, *except onely the Doxology*. Then for the Latine Translations, (though the Vulgate have it not) yet some in St. *Augustines* time had it, for in *cap.* 28. *de verbis Domini*, he reciteth the whole *prayer* out of St. *Luke*, as out of Saint *Matthew*, and it seems such copies were of use and authoritie in those *dayes*, for St. *Ambrose* relates it in like manner; *From whence*, saith *Chemnitius*, *it may be gathered that the Latine copies did differ in* Augustines *time*, *some reading this Prayer in* St. Luke, *as the Greek copies doe whole and intire*. Besides, *Lucas Brug.* numbers eight Latine Manuscripts wherein the third Petition is retained in St. *Luke*; where he adds, *that*

Chemnitius Harm. p. 1977.

Chemnitius p. 785.

Ambrose de Sacrament. l. 5. c. 4.

that it agrees to the Greek Text of the Kings Bible, and to the Syriack Translation of the same; and of the other particulars, *Qui es in Cœlis*, and *libera nos à malo*, he saith some Latine exemplars have them.

Now here that I may give more full satisfaction, and because the consequence of what I shall say may resolve another scruple concerning the Doxologie, I shall briefly discuss these four things:

1. *The authoritie of the Greeke Copies above others.*

2. *Which of the Greeke Copies are most authentick.*

3. *In what ancient* Beza's *Greeke Copie is to be had.*

4. *What is the rise and authoritie of the Vulgate Latine.*

First, the authority of the *Greek* Copies is acknowledged even by the Papists themselves, when they are serious, to be Apostolical. *Bellarmine* saith, *Constat N. T. Græcè scriptum esse ab Apostolis vel Evangelistis quorum nomina titulis præfiguntur*; It is manifest that the New Testament written in *Greek* by the Apostles or Evangelists, were theirs whose names are prefixed to the Titles; *And it cannot be doubted* (saith he) *but the Apostolical editions are of highest authority, unless it could be proved that they were corrupted, of which I have reason to think the same as of the Hebrew Copies, viz. that neither they nor the Greek are generally corrupted; and this* (saith he) *may be easily demonstrated; for there never wanted Catholickes which did discover the indeuours*

De verbo Dei. l. 2. c. 7.

deavours of those heretick's that sought to corrupt them, and did not permit those sacred Scriptures to be depraved. Thus he; wherein he speaks as much like a Protestant as those that make the Objection: and indeed when we hear the complaints of the *Greeke* Fathers in those Primitive times, sounding loud against those bold and busie Heretick's, as *Ireneus* against *Marcion*, *Origen*, *Chrysostom*, *Eusebius*, *Epiphanius*, *Theodoret*, &c. against the *Arians*, *Macedonians*, *Manichees*, *Valentinians*, *Nestorians* and others, they shewed themselves careful and faithful shepherds, in watching and withstanding those morning-Wolves. *Bellarmine* notes, that *Ambrose* did so by the *Arians*, who from *John* 4th. took away *Spiritus est Deus*, (for so the Vulgate read it) which all the *Greeke* books have (saith he.) So that although those vermine did impair some of those books, yet seeing the Fathers of the Church did hunt them out of their lurking places, and observed all their haunts, and through Gods providence, by their care did prevail to preserve the greater number of those books pure and intire, which were so owned and received by the common consent and practice of the Church, I know not what any adversarie can say against the authoritie of them. Take these instances of the watchfulness of those Ancients; *Origen* noteth that those Heretick's took away that in *Rom.* 16. 24. *Ei qui potens est*, &c. *which* (saith he) *was in other copies that had not suffered by them.*

Jo. 4. *v.* 24 *Ambr. li.* 3. *de Spiritu sancto. c.* 11.

Theodoret speaking of *Tatian*, saith, *Ego inveni plusquam ducentos hujusmodi libros*, I found more then two hundred depraved books, which were

Lib. 1. *Haeret. fabulas. de Tatiano.*

had in honour in our Churches, which when I had gathered, I caused them to be laid aside, and in their stead I placed the four Evangelists; for, as he saith, this *Tatian* had composed a Gospel which he called the Gospel by four, leaving out the Genealogies, and whatever doth prove that Christ descended from *David* according to the flesh; which Gospel not only those of his sect did use, but such also who following the Doctrine of the Apostles did not discern the fraud, but in simplicitie made use of it as a Compendium of all the Gospels.

Euseb. l. 4. c. 22. *Dionysius* Bishop of *Corinth* observed such endeavours, *Dominicas Scripturas nonnulli corrumpere sunt conati*, Of many that would corrupt the holy Scriptures. And in truth whatever the Papists say in the heat of dispute, yet in cold blood they all prefer the *Greek* copies: So *Brugensis*; *Sic esse legendum Græca clamant*, Thus the *Greeke* Exemplars vote it. The Divines at *Lovaine*: *Ita in Græcis exemplaribus legi*: and by the *Greek* they do frequently correct their Latine copies; So *Maldonat* on *Matthew* 6.5. where the Latine read, *qui amant*, the *Greek*, ὅτι φιλοῦσι, *for they love*, in this place; *I judge* (saith he) *that our copies ought to be corrected rather then the Greek*; So *Stapleton*: Where the Latine read, *Sanguis qui pro nobis fundetur*, (i.) the blood that shall be poured out for us, the *Greek* reads in the present tense, *the blood that is poured out*: *these words* (saith he) *are to be read in the present tense according to all the Evangelists in the Greek text.* So *Faber* on *John* 1. 30. The Latine read, *Qui ante me factus fuit*; (i.) who was made before me,

Prompt. fer. 3. Hebd. S. 4. Luk 22.22

me; the *Greek* ἔμπροσθέν μου is only *fuit, was before me*; *unhappy* Arius *would admit no other Exposition*, (saith he) *that he might belch out his madness against us, and confute us by an Interpreter, which he could not do by the truth.* Bellarmine himself saith, *the Fathers doe teach every where, that we must have recourse to the Greek and Hebrew Fountains*; *Vega, Ribera, Vives, Costa*, and others, do acknowledge the same; and whereas some of them have sifted the *Greek* books, to discover corruptions in them, *Chamier, Glassius* and others, have sufficiently vindicated them. *Lib. 2. de Verb. Dei.*

Secondly, the constant interpretations of the Text by the *Greek* Fathers (with whom many of the Latine do agree) according as it is in the *Greek* copies, is an argument that they are preserved pure, and entire; for seeing these sacred books were written originally in *Greek*, it was more facile for the Fathers of that Church to find (which doubtless they did seek) the best copies, then for any others.

And secondly, supposing they had greater helps to find, and obtain, we cannot in Charitie deny them care and integritie to preserve them intire from all corruption, addition, or detraction; for they were not ignorant of that curse, *Revel.* 22. 18. neither (as in fact it appeareth) were they wanting in this dutie.

Thirdly, The *Greek* Churches which then owned these copies were of a far greater number and extent then the Latine were; The Church of *Asia*, and *Palestine*, the *Greeks* in *Egypt*, and *Europe*, with whom the *Syrians* also joyned. To which add

Fourthly, The providence of God, who would not permit the fountain of Holineſs and Truth to be depraved; which providence, as it did appear in preſerving thoſe Oracles of God that were committed to the *Jewes*, ſo doubtleſs it hath, and will appear in the preſervation of the Myſteries of our ſalvation in the New Teſtament to the end of the world; for I know not any promiſe, or priviledge that the *Jewes* had in this reſpect above Chriſtians: and ſeeing God doth require on our parts that we ſhould captivate our reaſon and underſtandings to the Doctrines and Truths therein revealed, it is but reaſonable to think, that God will certainly preſerve them in their integritie and puritie. And if the *Jewes*, who have been profeſſed enemies to Chriſt and Chriſtian Religion ever ſince they had a being, have been ſo wonderfully withheld from corrupting the Scriptures of the Old Teſtament, in thoſe things that concern our Saviour, his Nature, Perſon, and Offices, which they have alway had more then a good will, but never power to do, how can it be ſuppoſed that the *Greek* books of the New Teſtament, which have alway bin in the cuſtodie, and under the care of moſt of the Churches of God, who in all ages have had men of great abilitie, fidelitie, and vigilancie to preſerve them, ſhould be corrupted?

And thus we paſs on in the ſecond place, to enquire, that ſeeing there are many *Greek* copies ſome of which do hugely differ from others, yet all of them pretend to Antiquity, and Purity, which of theſe are the moſt authentique; and in this alſo we ſhall be directed by thoſe that are

the

the greatest enemies to them. *Sextus Senensis* thus; *Dicimus eum Græcum codicem qui nunc in Ecclesia legitur*, &c. We affirm this *Greek* book which is now used in the Church to be the very same which the *Greek* Church had in the times of *Hierome*, and long before, even to the dayes of the Apostles, which is true, sincere, and faithful, not polluted by any falsitie, as the continual reading of all the *Greek* Fathers doth plainly shew; for *Dionysius*, *Justine*, *Irenæus*, *Melito*, *Origen*, *Affricanus*, *Apollinarius*, *Athanasius*, *Eusebius*, *Basil*, *Chrysostome*, *Theophylact*, and other Fathers before and after the time of *Hierome*, doe use one and the same Text of Scripture. Now that all these should be so deluded, as not to know the corrupt copies from the true, and by their inanimadvertency purchase a curse to themselves, and intail it on their posteritie, no rational man can think, if he consider how near they were to the Apostles dayes, what abilities they had, and what courage for the cause of Christ (besides the tradition of the Church, which is an Argument against the Papists) and the actings of divine Providence to the contrary. And Saint *Hierome* tells us, it was the practice of the Church in his time, In *N. T. si quando apud Latinos quæstio oritur*, &c. If any controversie doe arise among the Latines concerning the New Testament, and there be variety in the Latine copies, we presently flie to the *Greek* fountains; and although some *Greek* copies did anciently differ, as possibly they might within a few Centuries of years, yet the difference being but in words and letters rather then sense, and the

Biblioth. l. 7. p. 365.

Epistola ad Sunniam & Fretellam.

Church still retaining those which did agree, with one consent and common practice, there cannot be a more probable Argument of their authority and perfection. Besides, seeing those ancient *Greek* copies, which by the Primitive Church have been delivered to us, do keep the same Analogy of faith and truth among themselves, it is an argument they were not corrupted by those Hereticks whose malice aimed at the most precious truths. But when any particular *Greek* copy goes against the generally approved ones, and is faulty in any of the more important truths, that copy may be suspected as spurious or corrupted: thus the corruption of the *Arian* copies discovered it self in corrupting those places that did *in Christo hominem à Deo separare*, separate the Divinity from the Humanity of Christ, as *Jo.* 1.30. 1 *Jo.* 5.7.

Our third inquiry is concerning the authoritie of those *Greek* copies, especially that of *Beza*, which differ from the rest: *Brugensis* saith of his second copy, which hath some difference from others, *Latinæ editioni contrà alia omnia consonat*, &c. that it agrees with the Latine Edition against all others, and sometime with its Grand errors, and was almost wholly conformed to the Latine. So *Erasmus* of the *Greek* copy in the Vatican; *Exemplum illud ante paucos annos confectum esse tempore Concilii Florentini, cùm facta est concordia Latinæ Ecclesiæ cum Græcâ*; This copy was made not many years since, in the time of the *Florentine* Council, when there was a peace made between the Latine and *Greek* Churches.

Erroribus ejus insolitis.

Then for *Beza's* copy; Mr. *Gregory* tells us, that it was the Opinion of those two learned Bishops, *Armagh* and *Worcester*, that it had been corrupted by the Hereticks; and that which he intimates concerning its faultiness in the Genealogie, is an argument of it. But it may suffice to give you his own judgement concerning that copy, as he delivers it in his Epistle to the Universitie of *Cambridge*, to whom he presented it: *Gre. Notes ch. penult.*

Quatuor Evangeliorum, & Actorum Apostolorum Græco-Latinum exemplar, ex Sancti Irenæi cœnobio Lugdunensi, antè aliquot annos nactus, inutile quidem illud, & neque satis emendatè ab initio ubique descriptum, neque ita ut oportuit habitum, (sicut ex paginis quibusdam diverso charactere insertis, & indocti cujuspiam Coligeri barbaris alibi adscriptis notis, apparet) vestræ potissimùm Academiæ, ut inter veræ Christianas vetustissimæ, plurimisque nominibus celeberrimæ, dicandum existimavi, Reverendi Domini & Patres, in cujus Sacrario tantum hoc venerandæ (nisi forte fallor) vetustatis monumentum collocetur; etsi nulli verò melius quam vos ipsi quæ sit hujus exemplari fides æstimarint, hac de re tamen vos admonendos duxi, tantam à me, in Lucæ præsertim Evangelio, repertam esse inter hunc codicem & cæteros quantumvis veteres discrepantiam, ut vitandæ quorundam offensioni, asservandum potius quàm publicandum existimem. In hac tamen non sententiarum, sed vocum diversitate, nihil profectò comperi unde suspicari potuerim à veteribus illis hæreticis fuisse depravatum; imo multa mihi videor deprehendisse observatione digna, quædam etiam

sit à receptâ Scripturæ discrepantia, ut tamen cum veterum quorundam, & Græcorum & Latinorum Patrum scriptis consentiant; non pauca denique, quibus vetusta Latina editio corroboratur: quæ omnia, pro ingenii mei modulo, inter se comparata, & cum Syrâ & Arabicâ editione collata, in majores meas Annotationes à me nuper emendatas, & brevi (Deo favente) prodituras, congessi, &c.

This copy was found at *Lions* in *France*, during the civil wars there, in the year 1562. of whole Antiquity the chief mark that *Beza* gives, is, *that it hath barbarous notes affixed to it*; whereas the *Grecians* have been more barbarous in these later centuries then in the former: nor doth he say much for the authority of it,

For first, he saith it differs from other ancient copies, especially in Saint *Lukes* Gospel, so much, as that for fear of giving offence he thought it fitter to conceale then publish it:

And secondly, that some things in it differed from the received Scripture, but so as it agreed with the Writings of *Greeke* and Latine Fathers:

Thirdly, that it did in many things confirm the old Latine Edition.

And this last, I take it, is no great argument of its authority or purity. *Solomon Glassius* suspects that it was corrected by the Latine; for, as *Brugensis* had said of his second copy, that it was so conformed; *Quidni de antiquis Bezæ codicibus, si qui fuerant, asseri possit?* the same (saith *Glassius*) may be affirmed of *Beza's*.

And

And surely were not our Scriptures a more sure word then either the writings of *Greeke* and Latine Fathers (I speak without any disparagement of them;) or if we had not a more pure and perfect copy of the Scriptures then the vulgate Latine, we should not build on so sure a foundation, as now by the mercy of God we do. Besides, *Beza's* copy differs from all others, as in many things throughout, and especially in Saint *Luke*, so even in this *Prayer*, retaining the word ὀφειλήματα, *debts*, for ἁμαρτίας, *trespasses*; which no other *Greek* copie doth.

But I shall use another medium, because it is pertinent to the business in hand, to prove the imperfection both of *Beza's Greek*, and the Vulgate Latine copies, which is this; If the Doxologie in our *Lords Prayer*, and those copies that retain it, be authentique, then such as leave it out are not so: But the Doxologie, *&c. Ergo.* The authoritie of the copies retaining it we have proved alreadie, and the verity of the Doxologie follows upon that: but yet, because the truth is generally opposed by the Papists, and too much slighted by some Protestants, I shall do my endeavour to assert it; And I will not dissemble who they are, and what they say, that speak against it: *Erasmus* saith, *Taxanda est illorum temeritas, qui non veriti sunt tam divinæ precationi suas nugas assuere*; Their rashness is much to be blamed, that were not afraid to annex their trifles to this Divine *Prayer*: *Kirstenius* saith, *A pio quodam fidei imbecillis tanquam nova precatio addita fuit*; (more modestly) that it was added as another *Prayer* by some pious man, but of a

weak

weak faith of *Brugenſis* ſaith, that it crept into the *Greek* of St. *Matthew* from the Liturgies of the *Greek* Church. *Grotius* ſaith the ſame; and *Beza* calls it *Magnificam & longè ſanctiſſimam — Sed irrepſiſſe in contextum, & qua in vetuſtiſſimis aliquot codicibus Græcis deſit*: Here is much ſaid by great men, but *Magna eſt veritas*, truth is great, and will prevail.

To theſe things therefore thus I anſwer; that *Eraſmus* is not much to be confided in in this buſineſs; for he gives an eaſie conſent to the expunging that of 1 *John* 5. 7. which ſo plainly proveth the Doctrine of the Trinitie, and that upon a weak ground, becauſe ſome *Greek*, and ſome Latine bookes have it not; the authoritie of which place hath beene irrefragably aſſerted by *Gerhard* in his diſpute upon it.

But I ſhall prove this particular alſo *ex conceſſis*, from premiſes granted by the Papiſts themſelves, *viz.* the authoritie of the *Greeke* books.

And firſt, take the teſtimony of *Brugenſis*, (though our enemy in this particular) who ſpeaking of the Doxologie, ſaith thus; *Coronidem iſtam quæ ſubſequitur in Græcis pleriſque & Syriacis libris*, &c. That clauſe which followeth in moſt of the *Greek* and *Syriack* books we omit, and *Eraſmus* and *Bellarmine* grant, that it is generally in the *Greek* books; to whoſe authoritie you have heard their aſſent: *Solo. Glaſius* tells us particularly, that it is in the ancient and correct copies of *Henry Stephens*, and *Aldus Manutius*, & in others that are moſt ancient and

De textu N.T. p. 143.

ap-

approved. *Beza* saith the same, that it is in the *Syriack* and in most *Greek* copies. And again, *Brugensis* saith of one of the *Greek* copies at *Paris*, which omits the Doxologie, that it was corrected by the Latine, *because*; saith he, *in this place, and in divers other, all the Greek books adde what the Latine omit*; and so doth the *Syriack* interpreter, and the *Greek* Fathers, as he there observes. *Laurentius Valla* saith, *Nihil hic erat Græcis additum, sed à Latinis detractum*; (i.) Nothing was here added to the *Greek*, but omitted in the Latine books. And so *Solomon Glassius*; *Quis verò nos, quove argumento certos reddat*, &c. But who can assure us, or by what argument, that it was rather added to the *Greek*, then subtracted from the Latine? seeing (as he quoteth from *Helvicus*) that the *Greek* is the fountain, the Latine are the streams, this the daughter, and that the mother, by which therefore it ought to be corrected; and he thinks the Vulgate Latine inexcusable for maiming our *Lords Prayer*, as it doth in St. *Luke*, which he thinks a sufficient argument to justifie the *Greek* copies against it in other particulars: So that if I may speak ingenuously what I think, although *Beza* made very good use of his copie in his Annotations, yet he seems a little too zealous in building the reputation of it on the disparagement of the many ancient *Greek* and *Syriack* copies that retain it; which, because they differ from his, he saith they had those particulars supplied (*Olim*) long since; (which was indeed *ab initio* from the beginning, as hath been proved:) but the Papists greedily swallow this concession, and vomit it forth against

Varia lect.

Glassius p. 150.

See Glassius p. 151. against Protestants, as *Huntly* the Jesuite doth; I shall therefore make my restringent the stronger, by adding to the testimonies above the reasons for the authority of the Doxology.

1. Because it is extant in the *Syriack* translation, which is of greater antiquity and purity then any that wants it can pretend unto; of this *Brugensis* saith, *Hoc teneo indubitanter*, This I firmly believe, that the *Syriack* text of the New Testament ought to be had in esteem and honour with the ancient *Greek* exemplars: And *Franzius* saith; *Omnes eruditi*, &c. All learned men do assert the purity of this above all other versions, which holy men did therefore so esteem, because Christ did speak and preach in this Language; so that without doubt the Apostles and Apostolical men did diligently inquire, and conserve the formal words of Christ, and by a pious labour did record them in this translation; and moreover, they did most happily translate the Apostolical Epistles, seeing that these *Syriack* Doctors held frequent converse with the Apostles themselves. And in p. 38. Of all the translations of the New Testament the *Syriack* is the chiefest, most sure, happy, and divine, compiled without doubt by Apostolical men, which best knew the words of Christ and his Apostles, and their sense of them also, being fresh in memory, for this Language Christ did use; and for this cause wise men would even equal it with the *Greek* fountain: See also what *Tremelius* saith of it in his Preface to the New Testament. And *Chamier* tells us, the *Syrians* did use the Doxologie in their Liturgy as well as in the Gospel.

Comment. in N. T. n. 6.

De interp. Scr. p. 45.

Idem. p. 38

2 *Maldonat*

2. *Maldonate* confesses that it is in the *Hebrew* copy also; and he attempts to prove that St. *Matthews* Gospel was originally written in *Hebrew*, and urgeth St. *Hieroms* testimony, who had seen and made use of the *Hebrew* copy; and therefore he concludes it to be (*nota temeritatis*) a note of rashness, to deny it; and answers Objections to the contrary: if this be true, it must needs be authentique, however the antiquity of this *Hebrew* copy is beyond St. *Hieroms* time. *Mald. Preface. ch. 5. Of this opinion were Irenæus, Athanasius, and Baronius, as in Bellar. de verb. Dei, l. 2. c. 7.*

3. It is also in some *Arabick* translations; in that printed by *Erpenius*, and a manuscript in Queens Colledge Library: Certain it is that many of the books of the New Testament were translated into this Language in the Apostles dayes, yea, 'tis said, that they have certain Epistles of St. *Paul*, and other Apostles, which are not yet extant in any other Languages; that St. *Paul* himself was among them, appears from *Gal.* 1. 17. and this will help to justifie it against the Vulgate also. *Franzius p. 39.*

4. The learned Mr. *Gregory* gives two reasons more for its authority; the first is, that it was used by the Christians in *Lucians* dayes, long before any of those books that omit it were extant. *ubi supra.*

5. Because in all probability, as our Saviour had respect unto the *prayers* of the *Jewes* in all other parts of his *prayer*, so had he also in this; and it appears, that as they used the last Petition, so they annexed the Doxology unto it, as, *Libera nos à malo, quia tuum est regnum, & regnabis gloriosè in secula seculorum*; (i.) Deliver us from evil, for thine is the Kingdome, and thou shalt reign in glory for ever and ever. *Sepher Hammussar 9. 11.*

Its

6. Its conformitie with the analogy of Faith throughout the Scriptures of the Old and New Testament, is an argument (in the judgement of *Sol. Glasius*) that it is authentique, who thinks that our Saviour had respect to a like clause, 1 *Chron* 29. see also 2 *Tim.* 4. 18. and sure I am it could not serve the design of any Heretick to insert it.

Chamier useth this Argument.

7. The *Prayer* it self would be less perfect without it, and therefore it was not originally wanting: the Councel of *Trent* saith; *Orationis Dominicæ duæ sunt partes*, there are two parts of the *Lords Praye* Petition and Thanksgiving: and, as *Morton* saith, *Lest we should deprive God of one part of his worship, which consists of thanksgiving, this clause must be annexed; for though the two* first Petitions, *Thy Kingdome come*, &c. *seem to imply thanksgiving, yet is it not actually performed except in the Doxologie.*

De partibus & gradibus Orat.

Having thus confirmed the Protestant Tenet, we shall also confute the Papists Objections against it.

1. *Bellarmine* objects, that the Latine Fathers do not expound it when they open all other parts of the *Prayer*.

To this it is briefly answered, that this will conclude nothing against its authoritie, seeing the *Greek* Fathers, who in the Primitive times were more, and had more advantages to know the truth, did retain it in their Expositions: for as *Chamier* saith, *Non à Latinis ad Græcos, sed à Græcis ad Latinos scripturæ pervenere*; The Scriptures were not delivered from the Latine to the *Greeke*, but from the *Greeke* to the Latine Fathers.

2. He

2. He saith, *Graeci in sua liturgiâ recitant quidem hæc verba*, &c. The *Greek* Liturgies do recite these words after the *Lords Prayer*, but doe not continue them with the *Prayer*. Bellar.

To this *Chamier* Answers; That they did continue it with the *Prayer* (as in St. *Basil*, and St. *Chrysostome* appears;) and it was the order of the Church then that the Priest onely should pronounce it; which also is an argument of its authoritie, the most solemn offices being alway performed by them. So *Montanus*; *Sacerdotis duntaxat licere verba ista proferre*; It was lawfull for the Priest onely to pronounce these words: and so Master *Gregory*, the ὅτι σὸ is alway the Priests; and it would be a strange inference, to conclude, that therefore it was less authentique, or that it was not originally in the *Greek* books. Yet again *Huntly* saith, *Istis Verbis respondebat Populus Sacerdoti post orationem Dominicam*: That in the *Greek* Liturgies the people did answer the Priest in these words. But whether both of these be true or false, they will conclude nothing against the authoritie of this clause, as will appear in answer to the next Objection. L. 11. c. 13 §. 31. Montan. in locum.

Some Protestants do joyn with the Papists, objecting that this clause was inserted into the *Greek* copies from their Liturgies: So *Brugens. Verisimile fit*, &c. It is probable that this clause was added by the *Grecians* out of their Liturgy, or some other solemn form, into the Gospel of *Matthew*; as also out of some such form, these words are added to the Angelical Salutation, ὅτι εὗρες χάριν παρὰ τῷ θεῷ; *Because thou hast born the Saviour of our soule*. But by the way, be it known, Obje. 3. Luke 1. 28.

that,

that we Protestants disown any such surreptitious addition to that place of St. *Luke* in the copies which we follow; and therefore the Objection concludes not against them or us upon this account. But to goe on with the Objection, in

Matth. 6. 13. which *Grotius* agrees with *Brugensis*, thus; *Seeing this clause is not extant in some ancient Greek exemplars, but is in the Syriack, and Latine, and Arabick, it is an argument, that not onely the Arabick and Latine, but the Syriack translation also were made after that the Liturgies of the Church had received a certain form; for this Doxologie, (rather then a part of Prayer) was annexed according to a custome of Greece altogether unknown to the Latines.* And what *Beza* saith you have heard already, that it did creep into the context, *&c.* And he and *Grotius* will not grant the *Amen* to be Canonical, but that both it and the Doxology came in as a thing in use among those Primitive Christians. Thus I have made the most of the Objection, and shall now do my best endeavour to answer it.

Answ. 1. And first, whereas the Objectors suppose that the Doxology crept in from the *Greek* Liturgies into those many and ancient copies; it will undeniably follow from this supposition, that the use of the Liturgies and publick form of *Prayer* was of Apostolical authority and antiquity; for so are many of the *Greek*, *Syriack*, *Hebrew*, and *Arabick* copies that do retain this Doxology; to say nothing of the Latine, which *Grotius* also mentioneth.

And whoever he be that agrees with the Objectors in this supposition, cannot possibly be at any

any great distance with me in my main proposition; for if publick *Prayers* were by Apostolical practice used in the service of God in other forms, then this form was used by them much more, there being not any of those supposed, or reall Liturgies, which did not use our *Lords Prayer* as a chief office of devotion.

2. It is an uncharitable and high presumption for any to think that those Apostolical men that penned those holy books, should be such prophane, daring perſons, as to harbour any thought, much less actually to attempt, the mending of our *Lords Prayer*, when not onely their care and diligence to prevent the like practice from others, but their fidelity to the Gospel and truths of Christ, which they maintained with the expence of their blood and lives, is so apparent to all; certainly if they had Liturgies so anciently (which I think my present adversaries will not grant, or if they do, we shall be adversaries no longer) they would rather have reformed their Liturgies by the Gospel, out of which indeed the materials of them were taken, and not the Gospel by their Liturgies: And though they used many forms in their devotions as frequently as this Doxology, which they did also immediately annex and insert to portions of Scripture used in their Liturgy; yet we never find them guilty of annexing or inserting them to the holy Writ, as the Δόξα Πατρὶ, *Glory be to the Father*, after the *Psalmes*, and the ὅτι σὸ ἔτυπας, to the Angelical Salutation; Surely whatever succeeding ages were, they were not so unfaithful to the great *depositum* of the Gospel, as to consent unto, much

The Latines are guilty of this, as *Grotius* notes on Matth. 6. 13. *In Latinis codicibus ex ritual. Latino multa adhæserunt.*

less to be contrivers of, and actors in the corruption of it, by any additions, or otherwise. It may with much more charity and probability be thought, that this clause was in progress of time omitted by the Latine Translators as a thing of form, and dayly use, which none could be ignorant of, or forget; as when we transcribe any thing of accustomed forms we write a part, and supply the rest of it with *&c.* and this Doxology was not onely used to the *Lords Prayer*, but from thence added to other parts of devotion also, and so became most familiar; this I say may be more charitably thought, then that those most ancient, unquestionable Writers, should purposely without any reason or design, with high presumption, and a heavie curse (which was but even then pronounced, being almost the last words of the Scriptures,) adde it unto the holy Gospel: besides, these did onely transcribe it from *Greeke* to *Greeke*; and every one knowes there is less danger of error in transcribing then in translating; there will likely be somewhat lost in tossing liquors from vessel to vessel, by the most steddy hand.

Rev. 22. 18.

And that all that guilt which I wipe off from the *Greeke* transcribers may not stick on the Latine translators (whoever they were,) I shall offer (with submission to better judgements) this conjecture, as the ground why they did omit the Doxology, which at best was but (*pia fraus*) a pious fraud.

I read in St. *Ambrose*, after he had expounded the rest of our *Lords Prayer* thus; *Quid sequitur?* (saith he) *Audi quid dicit Sacerdos, Per*

p. 178. to. 40.

De-

Dominum nostrũ Jesum Christũ, in quo tibi est, cum quo tibi est, honor, laus, gloria, magnificentia, potestas, cum Spiritu Sancto à seculis, & nunc & semper in omnia secula seculorum. Amen. (i.) What followes? hear what the Priest saith, *Through Jesus Christ our Lord, in whom, and with whom, be unto thee, together with the holy Spirit, honour, praise, glory, magnificence, and power from all ages, both now and alwayes, for ever and ever. Amen.* Now plain it is that the Latine Church did use this clause with the *Lords Prayer*, and that it was pronounced by the Priest; as also that it was fitted by that Church to maintain the Doctrine of the Trinitie, which was by many contradicted. So that my opinion is, that having first left out the genuine and proper clause of our *Lords Prayer* in their Liturgies, and established this in the place of it, as most conducing to the ends they aimed at; and being so setled, in progress of time they did omit the true Doxology, to gain the more credit to this new one; and when (as all learned Protestants know) there were many corruptions, and additions, and omissions too, in the Vulgate Latine, even in those dayes, which St. *Hierome* himself did note, but not amend, *Ne nimis multa immutasse videretur*, Lest he should seem to change too many things; no wonder if this were past over among others. And we know also that the Latine Church hath not for a long time upward been so tender of the Scriptures as they should: Cardinal *Hosius* was not afraid to write, *melius actum fuisse cum Ecclesia; si nulla unquam Scriptura extitisset.* It might have been better with the Church if none of the Scriptures

Epist. ad Damasum.

Tilenus ad Bellar. de verb. D. l. 2. c. 14.

Grotius on Matt. 6. 1.

tures had ever been extant. And seeing (as *Grotius* observes) they did add to the Gospels out of their rituals, it is likely they did omit also from the Gospels. Then for the word *Amen*, which is not in *Beza's* copy, and is disliked by *Grotius*, who saith it was not added by Christ, but came in from a custome of the Church, which did approve their *prayers* by that word; this that learned man onely saith, for what he alledgeth afterward will prove the contray, that the word is used in the Old and new Testament; Now this word is also retained in the Latine; and *Brugensis* (who in the business of the Doxology opposed us) saith of this word, *Syriacum manuscriptum Græcique omnes libri quos vidi*, &c. The *Syriack* manuscript, and all the *Greek* books that I have seen, doe conspire with these Latine ones that have it. *Hierome* with *Euthemius* elegantly expound it, calling it *Signaculum Dominicæ Orationis*, the Seal of the *Lords Prayer*, as it is a note of confirmation; so he teacheth in two Epistles to *Marcellinus*: and the Apostle useth the word, *1 Cor.* 14. 6. See this great Scholar urgeth the same Argument for it which *Grotius* urged against it. Now if *Beza's* copy, and those few others which onely in some things consent with his, be true, then the many ancient, & generally receiv'd and approved *Greek*, *Hebrew*, *Syriack*, & *Arabick* copies, which differ from his, but agree among themselves, are false; or if these be true, as, I hope, appears to every impartial person, then his is false in this particular of the Doxology; and if it be faulty in St. *Matthew*, much more in that of Saint *Luke* (as himself grants in his Epistle) and espe-

Deut. 27. 15. 1 Cor. 14. 16. *Varia Lect. Lat.*

especially in omitting those severall parts of our *Lords Prayer*, which those more ancient copies retain. And here I may also conclude with reverend M. *Crook*, *That the Doxology is causelesly and without warrant omitted by the Church of Rome*

Guide to Blessedness.

And now we come in the last place to inquire after the rise and authority of the vulgate Latine, upon whose credit both *Beza* and *Grotius* do dissent from the most and best copies, and from the judgement of almost all Protestant Divines: concerning the intireness of our *Lords Prayer* in Saint *Luke*, *Beza* saith, *Hæc non legit vetus interpres, ut apparet ex Augustino*; The ancient Interpreter (*viz.* the vulgate Latine) doth not regard these things, as appears out of *Augustine*: and so *Grotius*, *Cùm non extet in Latinis antiquis illud*; Because it is not in the ancient Latine, therefore he suspects it was not in the *Greek*. But the reading of the Latines will not at all prejudice the more constant and unanimous readings of the *Greek*, if we consider the rise and authority of it.

1 There were in the Latine Church, in the time of St. *Austin*. and *Hierom*, divers Latine Editions, besides that which is now called the vulgate, some of which did agree much better with the *Greek*; but this was most approved by that Church: This especially was so miserably corrupted, that Pope *Damasus* sent to Saint *Hierome*, to amend it by the *Greeke*: and accordingly he sets about the work, not to translate it *de novo* (that the Pope would not have) but to correct it where the greatest faults were; and how he did that himself tells us in

Bellar. de v. D. l. 2. c. 9.

his Preface to the Evangelists, *Ita in hac commendatione calamo temperavimus, ut his tantùm quæ sensum mutare videbantur correctis, reliqua manere permitteremus ut fuerant*; We have so guided our pen in this Edition, that amending onely those things which did seem to alter the sense, we have suffered other things to stand as they were: and this was his rule as wel in the translating the Old Testament, as in correcting the New; *Quod semel aures hominum occupaverat, & nascentis Ecclesiæ roboraverat fidem, justum erat etiam nostro silentio comprobari.* (i.) That which had once possessed the ears of men, and had built up the faith of the growing Church was justly approved by our silence; and upon this account he past over many things which he knew did greatly need amendment. So that the ground-work of this edition is an old vulgar Latine, used by Pope *Damasus*, amended in some few things by St. *Hierome*, but to this day differing from the *Greek* copies, which translation was not received into the Church untill *Gregories* time, (*i.*) about two hundred years after Saint *Hierome*, as *Bellarmine* saith; this is the rise of it: now concerning its authority, hear what *Bellarmine* saith, *Mirificè*, &c. All the Hereticks (*i.* Protestants) do wonderfully agree against the Romish Church; and the Lutherans and Zuinglians, (so he names the Calvinists,) urge this against its authority, *Innumerabiles in ea deprehenduntur errores*, That innumerable errours are found in it; and this, as it hath already, and may more largely be proved by the Papists, and especially by comparing the vulgate

gate Latine with that of *Montanus* his interlineary verſion of the New Teſtament, ſo more eſpecially from the obſervation of Proteſtant Divines; for although *Sixtus Quintus* boaſted much of his Edition, how many things he had reform'd, yet Dr. *James* reckoneth 2000 faults mended in that Edition by Pope *Clement* the Eighth, and yet this Pope ſaith modeſtly, divers things were ſtill to be amended; and the Councel of *Trent* did take ſome care for the effecting of it, but ſtill *Brugenſis* obſerves ſix hundred faults more; and when *Bellarmine* ſaw *Brugenſis* his emendations, he ſends him this with his thanks: *You may know that the vulgate Bibles are not accurately mended by us, for many things are purpoſely paſt by which ſeemed to need amendment, which for juſt cauſe we did not amend; this cauſe is ſo ſecret, that we cannot judge how juſt it is.* *Bellum Papale.*

But I remember *Bellarmine* falls foul with *Calvine* for ſaying of the vulgate Edition, *A deo nullam eſſe in vulgatâ editione integram paginam, ut vix tres ſunt continui verſus non inſigni aliquo errore fœdati*, That the vulgate Edition is ſo far from having any entire page, that it hath ſcarce any three continued verſes free from ſome groſs errour: This holds true of the New Teſtament as well as of the Old.

Whatever *Bellarmine*, *Huntly*, and other Jeſuites have ſaid in defence of it, hath been confuted by *Chamier*, *Chemnitius*, *Glaſsius*, and others: One argument of *Bellarm.* for the defence of it I cannot but take notice of; *Becauſe* (ſaith he) *it hath been uſed by the Latine Fathers for a thouſand years*: this makes little for the autho-

rity of it, if we consider the reason that he himself giveth why the Latine Fathers did so generally use this so faulty a translation, in his fourth argument, *viz.* that few of them did understand the *Greek*, he instanceth in the six hundred Latine Bishops at the Councell of *Ariminum*, whereof not one (*Nemo fuit*) understood the *Greek* word ὁμούσιον; for when the subtile *Arians* propounded to them, *An vellent Christum colere* ὁμούσιον, they all answered, *nolumus* ὁμούσιον, *sed Christum*. But what if the Latine Church and Fathers have used it for above a thousand years? such a prescription as that is not a sufficient warrant for us to believe and practice all that was then believed and practised; and when no Protestant doth acknowledge it to be a convincing proof that the *Greek* reading of the Old Testament is therefore authentique above the Hebrew, because the Apostles themselves did use it, much less will the use of the vulgate by the Latine Fathers convince any of its authority above the *Greek*, wherein the several books were first written, and which do generally accord in all necessary truths, especially in the things which we have now controverted: and *Bellarmine* saith, *Plus credendum uni testi loquenti quàm mille nihil dicentibus*, One witness that speaks out a truth is rather to be credited then a thousand that say nothing. As for its purity, having said some things in general from the writings of those that make it their *Diana*, I shall onely adde a few particulars; the absurdity of which should long since have made them intolerable among Christians.

Thus

Thus *Luke* 15.8. the vulgate reads (*everrit domum*) the poor woman having lost a piece of silver, *&c. overthrowes her house*, instead of *sweeps it*: as the word is also used *Luke* 11.25. So *Luke* 16.22. *mortuus est Dives, & sepultus in inferno*, they read thus, *the rich man also died and was buried in hell*; whereas *Montanus* reads as we do, and ends that verse thus, *the rich man also died and was buried*. Romans 12.19. *Non vosmetipsos defendentes*, they read, *Not defending your selves*; the word signifies *not revenging your selves*: They seem to make a great improvement of the precept, but how contrary their practice is, the *Mysteries of Jesuitisme* lately printed will inform us out of their own authors; 1 *Pet.* 2.23. where our Saviour is said *to have committed himself to him that judgeth righteously*, they read, *se injustè judicanti*, that judgeth him unjustly. This taste is enough to make us know how much that impure vessel hath tainted the precious liquor of Gods word; and yet the Papists will not permit the people to drink at the Fountain, but only at these impure streams. *Huntly* sayes, *Nos Græcum textum corruptum esse pronunciamus, præsertim ubi dissentit à vulgatâ nostrâ*; We pronounce the *Greek* Text to be corrupted, especially where it dissenteth from our vulgate Latine: but I hope that the premisses which we have laid down will bear this conclusion, That the *Greeke* copies ought to be consulted and believed by us, both for the determining of controversies, the understanding of difficulties, and for the indite and pure delivery of the truths of God. And thus we have proved the Doxology in St. *Matthew*

Everrit pro everrit.

Franzius de interp. S. p. 47.

them to be authentique, and the forms in both Evangelists to be entirely the same, though delivered at several times, onely in Saint *Luke* the Doxology is not added; whence will arise ano-

Obje. 4. Objection:

The form in Saint *Luke*, which is most strictly injoyned, is less perfect; and the quere will be which form ought to be used.

To this I answer, that it is usual with the later Evangelists to deliver those particulars more briefly which had been insisted on more at large by the former; thus in an important command, v. 33. of this Chap. *Seek the Kingdom of God and the righteousnes thereof, &c.* St. *Luke* reads onely this, *seek the Kingdom of God, and all these things*

Matth. 6. 33. *shall be added*: and this is also the method ob-

Luke 12. 31. served by the Evangelists, as to repeat some things already delivered more briefly, so to express other things omitted more plainly; and it seems it was the aim of St. *Luke* to express the word of precept and injunction for the using of this form, so as that it should admit no contradiction: But I remember that this *Prayer* was twice delivered, and so our Saviour himself might here in Saint *Luke* repeat it more contractedly to his Disciples alone, who, we may suppose had all recorded and learned it throughout; or at least, that St. *Luke* might abbreviate it, as a thing sufficiently known from St. *Matthews* relation. But however it be, when two forms are prescribed, we need not dispute which we should use, much less may we deny to use either: but as it is our duty to use one, so it will be our sin to omit both: and our own prudence, and the practice of the Church

Church in all ages may direct us to use that which is most perfect. And our Assembly gives the same advice in a like matter; for whereas the Apostle differs from the Evangelist in the form of words used at the Institution of the Lords Supper, which in St. *Matthew* 26. 26. is, *Take, eat, this is my body*; and at the cup, *Drink ye all of it, for this is my blood of the New Testament which is shed for many for the remission of sins*: But in St. *Paul* thus; *Take, eat, this is my body which is broken for you, this do in remembrance of me*: and at the cup, *This cup is the New Testament in my blood, this do you as oft as ye drink it in remembrance of me*. The first are Christs own words according to St. *Matthew*, and St. *Paul* saith also, *That he received of the Lord that which he delivered unto the* Corinthians; yet, as there is a necessity of using one of those forms, so the Directory giveth us liberty to use either. The same advice will hold in this business of the two forms of *Prayer*: One we are bound to use, we have liberty to choose which; but Christian prudence directs us to use that which is most compleat; and *Chemnitius* assures us that the Doxology which is wanting in St. *Luke*, may be piously supplied from St. *Matthew*, and then there is not the least difference in the forms.

1 Cor. 11. 24.

Harm. p. 1988.

That all our *Prayers* ought to be made in knowledge and understanding: But these Petitions are either obscure in their terms, or comprehend such mountains of matter and mysteries under each expression, as the common sort of people cannot actually apprehend under such brief expressions.

Obje. 5.

Having

Having proved it to be our duty, by vertue o Christs command, all objections for the non performance of it, arising from our own incapa city, will be found to be but vain pretences, an such is this.

For first, I beseech the Objectors to consider, what our Saviour was doing when he delivered this *Prayer*; he was instructing, not onely his Disciples, but the whole multitude also, in the chief parts of Gods worship; wherein he no doubt descended to the capacities of them whom he intended to instruct, and did not now speak in Parables, as at other times, but proposed plain truths, to guide their spirits, and raise their affections in *Prayer*, and other exercises of Religion: And I cannot thinke any man as good a Master of Method, or a plainer teacher then our Saviour.

2. They that have not a competent degree of Knowledge to apprehend the prime sense of each Petition in this *Prayer*, if they be Ministers, they are not sufficiently qualified to utter *Prayers ex tempore* in the Congregation; or if they be people, they are less able at one and the first hearing, to understand all the uncouth words, and mysterious expressions of those that do so pray before them.

3. The prime and literal sense is obvious, and easie to be understood by every ordinary capacity; but if there be any thing difficult, there are few established Ministers but are able to expound it; and were all Ministers as diligent in unfolding the Method and heads of this *Prayer* as the ancient Fathers were, and as it

is

is their duty to be, this Objection would soon vanish.

4. That which the whole Assembly makes an argument to commend the use of it as a form, namely, the comprehensiveness of it, is but unhappily urged by any one or more inferior persons, against the use of it as such.

5. This Objection would condemn the use of any Petitions wherein the Attributes of God are mentioned, and any Scripture-phrase (to which more senses then one may be accommodated) is used; and as the *Jewes* say, there are Mountains of Divinity on every point of Scripture.

6. Nor indeed is it necessary that we should in every *Prayer* have an actual apprehension of every particular that may upon deliberation be referred to each head of this *Prayer*, but onely of such things as we do stand in need of, and for the supply of which we do at that time make our addresses to the throne of Grace; and if we should stand to enumerate our particular wants, to confess our several sins, and to implore grace against each infirmity, in every *Prayer*, it is not a day that would be sufficient for these and such like things. And it it not in vain that our Saviour hath said, *Your heavenly Father knoweth what things ye have need of*, so immediately before this injunction, *Thus therefore pray ye*. Matt. 6. 8

7. This Objection is so like that which the Papists make against the use of the Scriptures by the Lay-people, that one egge is not more like another, *viz.* Because in them are some things hard to be understood, therefore they permit them not

not to converſe with them, and to uſe means, & lay hold on opportunities to underſtand them better; It is great pitty that the excellency of things ſhould render them uſeleſs, that the exemplary juſtice and goodneſs of *Ariſtides*, ſhould be the ground of his baniſhment. Beſides, ſuppoſe the people be ignorant of the proper ſenſe of one or two Petitions, it cannot charitably be ſuppoſed that they are ignorant of all; and their ignorance of ſome particulars will not be a ſufficient excuſe for the total omiſſion of this duty, no more I think then if a man ſhould plead, I am not in perfect charity, I am dull and indiſpoſed, therefore I will not pray; though ſuch a one may ſin in his prayer, yet he ſins more in the wilful omiſſion; and it is better to pray in a ſenſe of our infirmities and unworthineſs, which ſtill accompany us, then not to pray at all, becauſe we cannot in ſome things juſtifie our ſelves. Doctor *Preſton* makes *Prayer* the beſt preparation to *Prayer*, and Saint *James* commends it as a good mean to obtain ſpiritual knowledge; *If any man lack wiſedome, let him aske it of God, and it ſhall be given him.*

Jam. 1. 5

Obje. 6. *If this Prayer be ſo poſitively injoyned, then it ought to be uſed as the only prayer, at leaſt it ſhould be added to all other.*

Anſw. Affirmative precepts doe alwayes oblige us to the performance of them, but not to the actual exerciſe of the duties injoyned by them at all times. Thus when we are bid *to pray continually*, we may as well conclude that we ought to do nothing but pray, (for which opinion the *Euchites* and *Meſſalians* were accounted Hereticks) as to

1 Theſ. 5. 17.

infer

infer from hence that we ought to use this form only, or this at all times of *prayer*: and so from that Precept, vers. 6. of *Matthew* 6. we might as truly infer, that all but closet-*prayers* are unlawful, because Christ there saith, *when thou prayest enter into thy closet*; whereas we might rather infer, that as our Saviour commended closet-*prayers* to his Disciples, to distinguish them from hypocrites, who were wont to pray chiefly in the streets and high wayes; so he commendeth this form, to difference them from the heathen, and to be as a cognizance of their Discipleship, to be used *pro hic & nunc*, on solemn occasions in publick, and once a day at least in private, as is implied in the fourth Petition.

2. Supposing (as some contend) that our Saviour had injoyned this *Prayer* as a platform only, as then there would have been no necessity of conforming every occasional Petition to the whole method and frame of it, but it should have served as a rule by which to conform our more solemn Devotions; so now our publick *prayers* being framed by it, we ought to apply the form it self to these especially, as a rule to discover their rectitude or deficiency, and to supply their imperfections; which if it were duly done as oft as we worship God in publick, it would be as salt to season our Devotions, and give the people assurance that we have done according to the pattern in the mount; it might cover a multitude of infirmities, and commend our Devotions to God and man.

And lastly, it might prove an effectuall mean to revive that Unanimitie and Charitie which

which hath ſo long been cold and dead amongſt us.

Obje. 7. When I have kept cloſe to the matter of this *prayer* in my devotion, it is but a vain repetition to ſay over the form.

Anſw. If thoſe that fail in obſerving the matter and method would uſe the forme, (and the uſe of one of theſe is undoubtedly their dutie) the farre greater part of our Miniſters would uſe it.

2. There can be no great danger in ſaying our *prayers* too oft, whether in the ſame or other words. Our Saviour repeated the ſame words three times when he was in an Agony, *Matthew* 26.44. *O my Father, if it be poſſible let this cup paſs from me.* And if the ſame conceptions may be often repeated in other words of our own invention, as is generally practiſed, why may they not be once repeated in Chriſts words? To goe from a leſs perfect form to a more perfect, from our own to Chriſts, is a good method. There is an Art taught by Saint *Paul*, how to make an old prayer new, *Phil.* 3.18. namely, by renewing our fervent affections; Of whom I have told you often, and now tell you even weeping, the increaſe of zeal, and fervour of ſpirit, will add new life and efficacy to any *prayer*.

Obje. 8. *But we find our hearts dull and cold under this, as well as under other forms.*

Anſw. 2 Cor. 6. 12. To this we may anſwer as the Apoſtle in another caſe, *ye are not ſtraitned* by this forme, *ye are ſtraitned in your own bowels.* It may be your hearts are ſtupid at the reading of the Scriptures, muſt that Ordinance therefore ceaſe? Mr. *Ball* telleth us of one *Smith*, that would caſt

cast reading of Scripture out of the Assembly, because in his opinion it quenched the Spirit: But in such cases the deadness of our hearts is to be blamed, not the form of *Prayer*, which is full of life and spirit; yet it is strange that any mans heart should be active and fervent under one that prayes a form to him ten or twenty times to him as long, and presently grow stupid and cold at the devout repetition of this form (perhaps) by the same Minister: Doth the holy Spirit assist you in hearing the Ministers form, and withdraw from you in hearing this? no, doubtless; but as we may be edified by Psalms, and Hymnes, and spiritual Songs brought into forms by men, so much more by the use of this form, composed, and injoyned by the Son of God. I should rather therefore think that the hearts of those that have been dull, or disaffected, under the *prayers* of the Ministers, should be quickned and elevated by this; as the drooping Disciples going to Emaus, *while Christ was speaking to them their hearts burned*; and so indeed the people in former dayes, by their more reverend gestures, their chearful and unanimous joyning with their Ministers in the use of this *prayer*, were wont to express their most hearty devotion. Luke 24. 32.

And here we may observe, how little the enemies of the truth do agree; One accusing it for being more large and comprehensive then their spirits and understandings can apprehend; another, for that it doth too much straiten and confine their spirits, and make them flat and dull: which accusations, as they cannot be both true, so without better proof we have no reason to believe either.

Obje. 9. *But most men cannot safely say this Prayer, they cannot call God Father, nor pray for forgivenesse on that hard condition (for such our Saviour maketh it) of being forgiven as they doe forgive others, lest they should doe as* Adonijah *did, the words of whose Petition were spoken against his own life.*

2 Kings 2. 23.

Answ. To the first part of the Objection, Dr. *Lightfoot* answereth thus; They that doe deny this *Prayer* is to be used by any but real Saints, because (as they say) none but such can call God Father, either know not, or consider not, how usual this compellation was among that Nation in their devotions; and Christ speaketh constantly according to the common and most usual Language of the Countrey; And if Christ did from the common practice of the *Jewes* insert it into his own *prayer*, it argues his approbation of it too in the common devotion of Christians.

2. To both parts of the Objection I Answer, that every man that would pray fitly and acceptably in the congregation, or in his closet, ought to follow this *prayer* as his Rule & Directory in observing the matter of it at least, if not the form also, (otherwise Christ hath made it a form and rule in vain:) Now I say, if our keeping of the form be dangerous, so is our observing the matter too; and then by this reason, if the most of men may not pray in this form, neither may they pray according to this matter; for as no solemn *prayer* should be made without asking God forgiveness, so no forgiveness can be expected without the condition of forgiving our brethren: it is as *Montanus* saith, *Precisa & irrevocabilis sententia sint*

Matt. 6. 15.

sine exceptione, a general & unalterable rule without exception, *If ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses.* And what a vain excuse this will be in the ears of God, I did not pray nor aske pardon, because I could not call God Father, nor forgive my brethren, or because there were some in the Assembly that had not faith to call God Father, or charity to forgive their brethren, every Christian ear can try.

But if this be the reason why some have so long omitted it, let me mind them of what our Saviour told some of his Disciples, *Ye know not what spirit ye are of*: Now the frequent use of this Petition would lay on new and strong Obligations upon all persons, to perform that most excellent Christian dutie so much wanting among us, of a free and full forgiveness of our brethren; to which religious practice, it is well if by any Art we could oblige our people; yea this very terror of the Lord, which is here put into our own mouths of obtaining no forgiveness from God, but on condition of forgiving others, would effectually perswade us to it, or else keep us under a tacite sentence in our own consciences of being Excommunicated from the throne of Grace, and of receiving no benefit by all our prayers. And suppose there be some such in each Congregation as cannot, or at least will not joyn with the rest in saying this *Prayer*, must the rest of the Congregation be deprived of the benefit of it for their sakes? It may be all the Ministers *Prayers* may not be as suitable, and profitable to the most and best of the people, as this; and it

Luke 9. 55.

is a ſad thing, if a Miniſter ſhall comply rather with the weakneſs and malice of a few, then with the devotion and benefit of many. The uſe of holy and honeſt things is not to be laid aſide, becauſe ſome are cauſeleſly offended at them, eſpecially when the greater part are juſtly prejudiced at the omiſſion.

And finally, this alſo is to be conſidered, that the yielding to ſcrupulous and contentious perſons in leſſer things, (although I account this one of the greateſt magnitude) is the way to harden them in their preſent prejudices, and to diſpoſe them for more and greater.

Amicus

Amicus SOCRATES,
Amicus PLATO,
Magis amica veritas.

THat which Dr. *Owen* hath ſaid concerning the uſe of this form, is, in his Anſwer to *Beedles* 11. Queſtions, and the Anſwer thereto. Dr. *Owen* p. 667.

Beedles Queſtion is this; *Did not Chriſt preſcribe a form of Prayer to his Diſciples, ſo that there remaineth no doubt touching the lawfulneſs of uſing a form?*

To this he anſwers, *Luke* 11. 1, 2, 3. To this thus replieth:

Dr. *Owen. If Chriſt preſcribed a form of Prayer to his Diſciples, to be uſed as a form by the repetition of the ſame words, I confeſs it will be out of queſtion that it is lawful to uſe a form.*

Reply. But Chriſt did preſcribe a form of *Prayer*, &c. Therefore it is lawful to uſe a forme. The *minor* Propoſition is chiefly to be proved, and the concluſion, (*viz.*) the lawfulneſs of uſing a form (indefinitely) which is that which *Beedle* contends for, and the Doctor here grants,

will be of considerable importance hereafter. Now the truth of this Proposition will appear by the proof of its parts, thus: Either it is not a form, or not prescribed to be used as such; but it is a form, and prescribed to be used as such; *Ergo*. That it is a form is granted by all, and made the apple of contention by most that disuse it under that notion: but the rottenness of this assertion is so apparent, that the next scruple is added, as a leaf to cover it, (*i.*) whether it is prescribed to be used as such: This, although it be sufficiently clear, cannot be seen by those who have entertained the former prejudice, for being professed enemies to all forms of *Prayer*, they are resolved to make it good that our Saviour was no friend to them; which is contrary to his own practice, (as hath been shewed) and against a double precept also, in as plain expressions as could be used to that purpose. But none are more unlike to discern the mind of God in the Scriptures, then they that sift them rather to find or fancy something in them to confirm their opinions, then to direct and settle their judgements: otherwise they that observe, and use a form of words prescribed in the administration of both Sacraments, might with the same eyes observe this also prescribed for use in prayer: But

2. It is also granted that there is a plain and positive prescription preceding this form, *When ye pray, say*, And *thus pray ye*. And I never heard as yet that any have questioned the sufficiency of the injunction; about what then is the contest? this; they fancy, that the matter onely of that form doth fall under the prescription, and not

the

the form of words. So that the truth of both assertions is granted *in sensu diviso*, (*viz.*) that there is a form, and a prescription, but not *in sensu composito*, that that form is to be used as such, by vertue of this prescription. But what God hath joyned together let no man put asunder; for the decision of this I will make my appeal to any impartial person, as Judge: when there is a form composed by Christ himself, and commanded to his Disciples with a plain precept prefixed, *viz.*, *When ye pray, say*, how unreasonable it is to affirm that the prescript should concern the matter, or the method only, and not the form of words also? *Quis discrevit?* what sufficient cause of divorce between these two can be assigned? or what reason hath any to distinguish, where the Law of God doth not? had the Disciple asked our Saviour thus; *Master, teach us what things to pray for, give us some heads of Devotion*, then this inference might have some colour of truth; but even then our Saviour giving and prescribing a form with the matter, it would have been hard measure to exclude the form of words from the prescription, when Christ had included it: The proposition being thus confirmed, the conclusion is granted by the Doctor, *viz.* that out of question it is lawfull to use a form: this *Beedle* infers—*The lawfulness of using a form* (*indefinitely*,) and in this the Doctor gratifieth him; which we do here observe, because the Doctor presently withdrawes, saying, *His Conclusion must be; that, that forme ought to bee used, not at all that any else may.*

Dr. *Owen. But that is lawful not to use a form, or that a man may use any Prayer but a form on that supposition, will not be so easily determined.*

Reply. This is the Doctors Argument; *If it be lawful to use a form of Prayer, then any other prayer: But a form is unlawful.* As if forms and non-forms were as irreconcileable as light and darkness, or Christ and Belial; I know none that useth forms, so to Idolize them, as to condemn the use of Extemporary prayer, especially in secret, to which they doe earnestly exhort all Christians to aspire, as to a degree of perfection in their devotion; neither their principles nor their practice will own this conclusion, of condemning all prayers that are not forms as unlawfull: We who account it lawfull to read the Scripture in the form that we have received it, do not make it unlawfull to meditate and comment, to write or reade pious and learned discourses, expounding the sense of it.

The people may be holy in a sense as well as the Priests, although not so solemnly consecrated; this *Prayer* indeed, like its Maker, is anointed with a holy Oyl above its fellows, but yet that Oyl (as from *Aarons* head) runs down to the skirts of his garments, to every private extemporary Prayer and ejaculation that is breathed out of a contrite heart.

Prayers are not therefore lawfull or unlawfull, because they are formes, or extemporary; the

the Spirit may assist each, and either may be performed without the assistance of the Spirit: Therefore, as Saint *Paul* said in another case, *I will pray with the Spirit, and I will pray with the Understanding also*; So, I may pray by a forme, and I may pray *ex tempore* also. 1 Cor. 14 15.

Dr. *Owen. The words of Christ are, When ye pray, say, Our Father, &c. If in this prescription, not the Matter onely, but the Words also are attended, and that Forme of them which followes is prescribed to bee used, by vertue of this Command of Christ, it will be hard to discover on what ground wee may otherwise pray, seeing our Saviours Command is Positive, When ye pray, say, &c.* (This is the Center to which many of the Doctors Lines doe tend.) *That which Master* Beedle *is to prove, is, That our* SAVIOUR *hath prescribed the Repetition of the same words ensuing; and when hee hath so done (if hee can) his Conclusion must bee, that, that Forme ought to bee used not at all, that any else may.*

Reply. There is a plaine *Non sequitur* in this Argument, (*viz.*) If this Form be lawfull, then the other formes are unlawfull: The Standard was a rule to all other measures, were other measures therefore which agreed with the Standard unlawful? It is indeed the perfection

perfection of other prayers to be as like this, both in matter and form, as may be; the contrary might indeed be more rationally inferred (*viz.*) If this form be prescribed and lawfull, then other forms (especially prescribed ones) are lawfull also; which consequence seeing the Doctor did with good reason grant, we will take him to his word, not because we need it, or shall account it as a gift, but because we have right and just title to it: Indeed if the whole mass of form had been corrupted, and our Saviour had chosen and sanctified this one onely, the Doctors consequence had been good; but seeing they were originally lawfull, and prescribed by God himself in the Old Testament, and many of them approved by our Saviours practice, as well as this by his positive precept in the New: it seems harsh Doctrine (pardon the Expression) to leave them all under an absolute irrespective desire.

In a word, our Saviour did not prescribe that which was unlawful before, to make it lawfull, but that which was lawfull to make it necessary. Besides, Christ doth not injoyn this *Prayer* (*exclusivè*) as if it were unlawfull to adde other; but (*eminentèr*) as a visible Character of being his Disciples, to be used occasionally (*pro hic & nunc*) as a token that they owned him for their Master, and were constant in the Faith delivered by him.

Dr. *Owen. If our Saviour have prescribed us a forme, how shall any man dare to prescribe another? or can any man doe it without casting*

ing on this, the reproch of imperfection and insufficiencie?

Reply. Our Saviour having prescribed us a form, it is a dutifull, no daring thing to follow him in so plain and practicall a part of Piety; we ought to conform all our Devotions to this pattern in the mount: They certainly are the daring spirits that neglect and slight this prescribed form.

All grant that we ought to conform our *prayers* to Christs; this then will be the question, Whether it is lawful to meditate and study that our prayers may be conformable to his, or to presume of such a conformity at an adventure: If you say (as all sober Christians will) that study and meditation are requisite, I rejoyn, study and meditation to compose our prayers, and conform them unto Christs, is the constituting of them forms; therefore if study and meditation, &c. be lawfull, other forms of prayer are lawfull, and being lawfull, the prescribing of them to such as need them, for helps to their Devotion, doth not make them unlawful.

Suppose I should argue from the Doctors supposition (*viz.*) that it is the matter onely that is prescribed, thus; If the matter of this *Prayer* onely be prescribed, then the prescribing and using of any heads or matter of Prayer, more or less then are in this *prayer*, is unlawfull; I should not conclude rationally, nor piously, but cast a reproch on many devout supplications of private Christians, and on publick Forms and Directories too: But certainly the framing of our Petitions

Petitions like to this, is to honour it as our rule, not to cast reproch on it as imperfect and insufficient; let them look to that who reject the use of it, and are so much enamoured with their own forms (for forms they are to all but themselves) as to abandon this.

But it is natural to us to see a mote in a brothers eye, and not to consider the beam that is in our own; If they reproch it that conform to it, and in a conscientious obedience to our Saviours prescription repeat it in the same words, and apply it to their own prayers to supply the defects of them, what do they that pronounce the saying of it (which is prescribed) to be ridiculous, and a charm, and question whether the saying of these words, which Christ and his Evangelists have put into our mouths, be a part of the worship of God, or whether any promise of acceptation (no matter with what affection and devotion it be said) be annexed to the saying so? and many such things, the mentioning of which will be a sufficient confutation. But I forbeare, and close with Master *Ball*, who first grants it is a form, and addeth; The principal use of it is to direct all Gods People to make their Prayers by it.

Dr. *Owen. Our Saviour hath prescribed a forme of prayer to be used as a form by repetition of the same words; therefore we may use it; yea, we must use it, is an invincible Argument, on supposition of the truth of the Proposition: But our Saviour hath prescribed us such a form, therefore we may use another, hath neither shew,*

nor

our colour of reaſon in it.

Reply. He muſt either wilfully ſhut his eyes, or have a weak ſight, that cannot diſcern more then a colour of Reaſon in this conſequence, (*viz.*) Our Saviour hath preſcribed us one form as lawfull, therefore we may uſe other formes lawfully: for ſurely our Saviour did not preſcribe any thing which was (*in genere ſuo*) unlawful. Indeed the contrarie inference is ſtrange, and hard to be proved, (*viz.*) Our Saviour hath aſſerted the lawfulneſs of one or more forms, therefore all others (not ſo aſſerted) are unlawfull.

When it was preſcribed at a ſolemn Faſt, that the Prieſts ſhould ſay, *Spare thy people, O Lord*, &c. Is it reaſonable to think that they made uſe of no other *prayers*, (as of *Davids* penitential Pſalmes, and the like) but onely of that ſhort form there preſcribed; or that they did offend in ſo doing? Or what if any ſhould argue thus; Our Saviour hath preſcribed us this form, therefore thoſe in *Hoſea*, *Joel*, &c. are unlawful to be uſed? Joel 2.17.

The Primitive Chriſtians ſaw more then a colour of Reaſon in this Conſequence, when on this very ground, becauſe Chriſt gave his Diſciples a form of *Prayer*, they did with ſtudy and meditation compoſe their publick devotions after this Example. So *Tertullian*; *Præmiſſâ legitimâ & ordinariâ oratione quaſi fundamento jus eſt deſideriorum, jus eſt ſuperſtruendi extrinſecus petitiones.*

The

The lawfull and ordinary prayer being premiſed, it becomes the rule of all our deſires, and of raiſing all our Petitions upon it: and Mr. *Ball*, who maketh it a form ſaith alſo that Chriſt admitteth all Languages, Words and Forms agreeable to it, whether read, rehearſed by heart or preſently conceived: And *Eſſenius* obſerveth the ſame, *Ducta eſt hinc Eccleſiæ conſuetudo Deum precandi, & precibus inſtar ejus quem conſtituit & compoſuit Dominus utendi.* From this practice of our Saviour the Church hath grounded her practice of praying unto God, and uſing ſuch *Prayers*, as the Lord did appoint and compoſe.

P. 1025.

Dr. *Owen*. *But how will Maſter* Beedle *prove that Chriſt doth not here inſtruct his Diſciples in what they ought to pray for, and for what they ought in prayer to addreſs themſelves unto God, and under what conſiderations they are to look on God in their approches to him, and the like, onely, but alſo, that he preſcribeth the words there mentioned by him to be repeated by them in their ſupplications?*

Reply. The task which the Doctor ſets Mr. *Beedle* to prove in the Negative, ſhould have been proved by himſelf in the Affirmative; and I think it will be ſufficiently difficult to demonſtrate, that the matter and heads of Prayer, and the method and conſiderations by and under which we are to call on God, (*cum multis aliis*) and other ſuch things, are all of them, and onely preſcribed, and yet the form it ſelf not intended, eſpecially

especially if the context in Saint *Luke* be heeded, *Lord teach us to pray*, as John *also taught his Disciples*, that is, (in the judgement of many learned Divines already named, to whom I shall add *Espencæus*, *Doce nos orandi formulam*) teach us a form of Prayer. But the Doctor essayes the proof of this by telling us: *De collectis Ecclesiasticis.* p. 1025.

Dr. *Owen.* That whereas in *Luke* 11. *Christ bids his Disciples say, Our Father, &c.* this in *Matthew* 6. is, *Pray after this manner*, οὕτως, *to this purpose.*

Reply. The importance of the οὕτως, *thus*, in Saint *Matthew*, as well as the λέγετε in Saint *Luke*, hath been already considered; and the reason of expounding Saint *Matthew*, by Saint *Luke*, and not Saint *Luke* by Saint *Matthew*, sufficiently asserted against any thing that hath yet been pleaded for the contrary.

Dr. *Owen.* *I do not think the Prophet prescribeth a form of words to be used by the Church, when* he saith, *Take with you words; but rather calleth them to fervent supplication for pardon for sin, as God should inable them to deal with him.* Hos. 14. 2.

Reply. Bernardus *non videt omnia*: Calvine was of this judgement; *non de quibuslibet verbis hic loquitur Propheta, sed mutuam esse relationem inter Verba Dei & hominum ostendit; ubi ergo ita ex ore Dei sumimus verba, & afferimus ad ipsum, hoc est sumere verba.* The Prophet doth not speak here of any words, but sheweth the *In locum.*

mutual

mutual relation between the Words of God and the words of man; when therefore we doe thus take words from the mouth of God, and bring them to him, this is to take words. So our Annotators [*words*] *that is*, say they, *from Gods mouth*, and *to be spoken to him*: and again [*say unto him*] *he dictateth as it were the solemne form and manner of their conversion.* Doctor *Reynolds* hath observed these two parts in this Text:

In loc.

1. A general Instruction.
2. A particular Form.

And it is easie to observe, as an Exhortation and Directory for *prayer* in the former words, viz. *O Israel, return unto the Lord thy God*, &c. so a set form in the following words, *Take away all iniquitie, and receive us graciously*, &c.

Hutchinsons third Note on this Verse is; *Our words in prayer ought not to be such, or so ordered as we please, but God is the prescriber of our prayers, whose directions we are bound to follow; for so much doth this direction given by him teach.* After consultation with these, and some other Authors, my thoughts are, that the faithful people of God then living, having received from an undoubted Prophet of the Lord a prescribed forme of *prayer*, whatever other prayers they did use besides, they did most certainly use this also. And that which the Doctor addeth, viz. *that God calleth them to fervent Supplication as he should inable them to deal with him*; doth not overthrow, but rather confirm the Prophets prescribing a form of words to be used; for seeing Gods ordinary way of inabling his people was by directions given to his Prophets on their behalf, by whose

whose Ministrie the Lord puts words in their mouth, as here, and in *Joel* 2. It had been great presumption in them to have neglected the dispensation of the Spirit by the Prophet, which with great Faith and confidence they might have used in the prescribed words, and to have expected it by an immediate impulse on their own spirits in an extraordinary manner.

Dr. *Owen. And though the Apostles never prayed for any thing, but what they were for the substance directed to by this Prayer of our Saviour, yet we doe not finde that ever they repeated the very words here mentioned, or once commanded or prescribed the use of them to any of the Saints in their dayes, whom they exhorted to pray so fervently and earnestly.*

Reply. This Argument concludeth nothing, being meerly Negative; and it would certainly brand the Apostles with a note of disobedience, as well for not observing the heads and matter of this *Prayer*, as for omitting the form; for we doe not hear or read of any publick or solemn Prayer of theirs, wherein the matter and method was fully observed; may we therefore conclude, that they followed neither matter nor form? If any one defect be enough to denominare a thing evil, and nothing is good but what hath all its due circumstances attending, I doe not see how

Malum ex causâ partiali, bonum non nisi ex causis integris.

those more solemne publicke Prayers can be so highly excellent which are hudled up without any respect to this, either as to matter, method, or form, and perhaps carry not the sense of more then one or two Petitions, though they exceed it almost an hundred times in length.

But as for Apostolical practice, there are many credible authorities among the ancients to induce us to believe that they did frequently use it, as Saint *Augustine*, *Gregory*, &c. nor can the bare denial of any one or more modern and prejudiced persons overthrow their testimonies; or at least such a way of Arguing would raze many fundamentals of our Religion. *ut supra.*

As for their commanding or prescribing the use of those words to others, I cannot think so uncharitably of the Apostles, as to conceive they omitted this dutie, seeing our Savior gave them in charge, *To teach the people all things whatsoever he commanded them*; And the Apostle saith, *Hee had kept backe nothing that was profitable unto them.* Matt. 28. 20. Acts 20. 20.

And as in criminal Causes, where there wanteth cleare Evidence concerning matter of Fact, Judgement may justly be pronounced upon evident and pregnant Circumstances concerning the same; So in this cause also.

Dr. *Owen.*

Dr. *Owen. Nor in any of the rules and directions that are given for our praying, either in reference to our selves, or him by whom we have access to God, is the use of these words at any time in the least recorded to us, or recalled to mind as a matter of dutie.*

Reply. This was done twice by our Saviour in a most solemne manner, and what need there should be of a third repetition by the Disciples, I know not; when the master had so authoritatively prescribed it, what weight could the servants *Fiat* add? doubtless this double command was enough to oblige them, nor will any good servant expect more then a twofold injunction to doe his dutie; It is safer by far in a business of this nature, to obey, then dispute the commands of our Superiours.

Dr. *Owen. Our Saviour saith, when ye pray, say, Our Father, &c. on supposition of the sense contended for, and that a form of words is prescribed, I aske whether we may at any time pray and not say so?*

Reply. Without doubt we may; Our Saviour bids when we pray to enter into our closets; Quere whether we may at any time pray and not enter into our closets? Who doubts of this?

Again, our Saviour bids us when we pray

to observe the matter and method of this *Prayer*; Quere, whether we may pray at any time, and not intirely observe the matter and method of this *Prayer*? yes, we doe, and may, both alter the method, and omit many heads of the matter in our occasional Petitions. Affirmative precepts bind us to the actual performance of such duties as are injoyned by them, onely pro hic & *nunc*, as occasion shall require. But yet when I consider that this *Prayer* is by our Saviour adapted to publick devotion, and was given to his Disciples to be used as a Cognizance to whom they did belong, I am somewhat of the Doctors mind, that we may not at any time pray publickly and not say so.

Dr *Owen*. Q. *Whether the saying of these words be a part of the worship of God?*

Reply. That words are a part of the worship of God, who requireth the service of the outward as well as of the inward man, is undeniable; and what words can lay better claim to this priviledge then Christs own? If the varying of the matter of this *Prayer* into expressions of our own be to worship God, then much more to present the same matter in Christs words; for our alteration of the words may invert the method, and change the sense: and certainly the use of these very words (other requisites in Prayer being adjoyned) is as solemne and acceptable a service as any we can

Quia verbis aliquando in oratione opus est, nulla commodior est oratio quàm quæ à Domino tradita & præscripta est. Chemnitius

can doe God and our Saviour Jesus Christ. When God bid the people, *Hos.* 14. 2. *to take with them words*; and the Priests in *Joel* 2. 17. to say, *Spare thy people*, &c. it would sound harsh to make a Quere whether the saying of those prescribed words were a part of the worship of God. If the praysing of God, and praying unto God in the words of *David* be a part of Gods worship (as undeniably it is) then much more the praying unto God in the prescribed words of Christ.

Hoc modo verba illa sunt incitamentum devotionis, p. 785. *Verba cœlesti patri & nota & grata. Idem.*

Dr. *Owen. Or whether any promise of acceptation be annexed to the saying so.*

Reply. Our Saviour was never yet reputed so hard a Master, as to injoyn a Dutie, and not to imply or express a promise of acceptation. Every precept virtually carrieth a reward with it; *In keeping of them*, saith the Psalmist, *there is great reward.* What better promise then the forgivenes of sins? yet this Christ annexeth to the due performance of the dutie, in one of the Petitions; *For if ye forgive men their trespasses, your heavenly Father will also forgive you*: and why is that Parable in Saint *Luke* adjoyned so immediately to this *Prayer*, which our Saviour concludeth thus; *Aske, and it shall be given you; seeke, and ye shall finde*, &c. but to assure us, that God will accept of their devotions who importune him

Psal. 19. 11.

Matth. 6. 14.

Luk. 11. 5.

certi simus quando

hanc precationis formam reddimus, nos tales preces cœlesti Patri propenere quæ ipsius Filii sacratissimo ore sunt benedictæ, ut proinde certam exauditionem speremus. Chemnitius.

their heavenly Father according to the manner and matter prescribed? And when there is no *Psalm* or *Prayer* in Scripture, either of *David*, or any other, though it be not injoyned, but the use of it (*debitâ cum reverentiâ*) hath its acceptance, there is no reason to question the acceptation of this which is prescribed.

Let us sincerely perform the dutie, and we may confidently trust God with the reward, whether expresly annexed or not: yet, if, as Saint *Cyprian* saith, there be a promise, *Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you*; how much rather if unto his name we adde his words also?

Jo. 16. 23.

Dr. *Owen. Whether the Spirit of Grace and Supplication be not promised unto all believers, and whether he be not given to inable them to pray, both as to the matter and manner.*

Materiam dat gratia, materiæq; Ingenium cultus induit, ars q; modos.

Reply. All persons that have the grace of the Spirit have not the gift of utterance, and of a readie elocution; nor is it the proper Office of the Spirit of Grace to dictate words, but to quicken and raise the affections. The Spirit of God doth not teach believers to despise forms, nor alway inable them to solemn devotions without the help of forms. They who have their hearts enlarged toward God, whose very sighs and groans are accepted, may yet (like

(like narrow-mouth'd vessels) not be inabled to express their desires in a ready & composed manner: yea, there be many believers on earth, and glorified Saints in heaven, who never were enabled to pray unto God in a more publick solemn manner, but by the help of composed forms: and *Mayer* observeth, that if a Minister have the Spirit, yet there is danger, through weakness of memory, of omitting things necessary to be prayed for in the congregation; of Excursions, and running out into Clauses impertinent and idle, and of taurologies, repeating the same things again and again, to the wearying of the hearers: and *Plutarch* observed the like danger in speaking *extempore* long before him. But besides all this, the Objection lieth as well against the observation of the matter, as the form prescribed; for if believers are inabled to both, they are not obliged to regard either.

Cate-chisme p. 425.

Dr. *Owen. And if so, whether the repetition of the words mentioned by them who have not the Spirit given them for the ends before mentioned, be available.*

Reply. The repetition of these words by them who have the Spirit, but are not alwaies inabled by that Spirit as to the gift of utterance, and a ready composure, may certainly be available; for even they who have the gift of utterance, as well as of the Spirit of *Prayer*, may effectually pray unto God, in

this, or in other formes composed by themselves, or others; and therefore they that have the Grace, but want the gift of exercising that Grace externally, may also; for if the Spirit of God doe inable them to pray effectually in their own formes, certainly that Spirit will not withdraw from them when they addresse themselves to him in that form which was taught us by his beloved Son, in whom he is well pleased.

Dr. *Owen. And whether Prayer by the Spirit, where these words are repeated, as to the letters and syllables, and order wherein they stand be acceptable to God.*

Reply. Prayers by the Spirit of Grace, in whatsoever words, syllables, and order, are acceptable; yet God is the God of Order also, but not of confusion; and if the broken expressions of the weakest believer, then much more *Prayers* by the Spirit in the words which our Saviour hath in great Wisedome and order composed and sanctified, are acceptable to God; there are degrees of acceptation.

Dr. *Owen. Whether the prescription of a form of words, and the gift of the Spirit of Prayer be consistent.*

Reply.

Reply. When Chriſt prayed in the words of *David*, and ſung a Hymne in the words of *David*, Quere whether the uſe of a form of words, and the gift of the ſpirit of *Prayer*, be conſiſtent. I am ſure beyond all ſcruple, that Chriſt never uſed any thing in *Prayer* himſelf, nor commanded it to be uſed by others, but what was highly conſiſtent with the gift of the Spirit; and if the uſe of any one or more forms of *Prayer* in Scripture, not poſitively injoyned, be lawful, and conſiſtent with the ſpirit of *Prayer*, much more that form of words whereof Chriſt is the preſcriber, hath a *Benjamins* portion. Matth. 27. 46. Matth. 26. 30.

They who have the ſpirit of aſſiſting them in their extemporary prayers need not doubt of it, when they ſtudy and meditate for the compoſing of one or more formes to be uſed by themſelues: and indeed, the people who in the Congregations pray unto God in that forme of words in which the Miniſter goeth before them, ſhould never pray with the Spirit, if the preſcription of a forme of words, and the gift of the Spirit of *Prayer* were not conſiſtent. *Quæ poteſt eſſe magis ſpiritualis oratio quàm quæ verè à Chriſto data eſt, à quo nobis Spiritus Sanctus miſſus eſt? St.* Cyprian ſuprà.

And why may it not be as well queſtioned, whether the Spirit of Grace be conſiſtent with a form of words in the adminiſtration of the Sacraments, as in *Prayer*?

I aver therefore, that nothing is more conſiſtent then ſuch a Divine Preſcription of a forme of words, and the Spirit of *Prayer*, for

for as much as the prescribed words of God are that Chariot, and *Jacobs* Ladder, by which the Spirit of God ordinarily descendeth into the hearts of men, and the souls of men ascend up to God; and therefore to intimate an inconsistency of these two, is as the dashing of the two Tables against each other, it is to oppose *Martine* to *Luther*, and to sowe discord among brethren; they have both one Father.

The gift of the Spirit of *Prayer* is either Internall, which we may call the infused Grace; or Externall, which is the ability to exercise that Grace; which ability is attained *per modum habitus acquisiti*, as an acquired habit, by study, meditation, and frequent exercise; so that he who would fitly exercise the Grace of the Spirit, is obliged to use such means as God hath appointed to inable him thereunto, (even as he who would exercise the gift of the Spirit in preaching;) and this studying and reducing the gift of the Spirit into a form, either of Preaching or Praying, doth not extinguish, but cherish the Grace of the Spirit, as Saint *Pauls* precept to *Timothy* doth plainly teach; *Meditate upon these things, give thy self wholly to them, that thy profiting may appear to all.*

1 Tim. 4. 15.

And seeing it is likely that we may serve God better, and edifie his people more, by our premeditating, and studying both the matter, and expressions of our Prayers, we ought to do it, unless we will adventure to

appear

appear empty before the Lord, and to serve him of that which cost us nothing. The truth is, there is an immediate infusion, and an assistance of the Spirit in an extraordinary manner pretended unto in exemporary Prayers, as if there were a (*dabitur in eâ horâ*) a present enthusiasme given from above to supersede them from all study and premeditation; which Opinion all sober Christians must condemne, or they will cast a great prejudice upon the Devotion of all that have not a like faculty.

I deny not, but ingenious and exercised persons, may by the Gift of God, and the concourse of Naturall causes and circumstances, have their spirits so quickned, their faculties of inventing and disposing matter so improved, and their delivering thereof in ready and significant expressions, so familiar, as may become the publick service of God; but still I say, he that can doe this *ex tempore*, may doe much better with study and meditation, and that as well in Prayer as in Preaching.

Dr. *Owen. Whether the forme be prescribed, because believers are not able to pray without it.*

Reply. The Apostles desire will in part resolve this doubt, *Lord* (say they) *teach us to pray*; they were conscious of their own insufficiency, and yet were believers; & indeed neither they, nor

we

we could have prayed so regularly and devoutly, as now we may, had not this forme been recorded, And had that of the Apostle been considered; *All Scripture is given by inspiration of God, and is profitable for Doctrine,* 2 Tim. 3. 17. *for Reproof, for Correction, for Instruction in righteousnes, that the man of God may be perfect, throughly furnished to all good workes*; this Quere might have seemed superfluous: It may in a sort be as justly questioned, whether the Scriptures be written, because we cannot be instructed in our Christian Faith and obedience without them; for, *Eadem est ratio partium & totius.* Seeing that Christ did 1 Cor. 10. 11. prescribe it to teach his Disciples, doubtless it was intended as a help of devotion for all them that should believe in his Name, unto the end of the world.

Master *Hutchinson* in his fourth Note on *Hos.* 14. 2. speaketh very pertinently to this Quere; *It may be* (saith he) *the condition of Gods humble and exercised People, that they cannot command their own dispositions, nor get their hearts brought into frame before God; in* H. 29. 13. *which case, however he abhor those that draw nigh unto him with their lips,* &c. *yet they who are sensible of the backwardnes of their hearts, ought not to stay away because of that, but should come, if it were but with words to God, to seeke of him that he would give them more to bring unto him.* So much for this (*take with you words*) albeit they could command no more.

So

So that it is not derogatory to the glory of God, either to say that all believers have great help to their devotions from this form, or that some believers, at some times, need this or other formes of inferiour rank, with which they may go to God in Prayer; nor doth it derogate from the efficacy of the Spirit, promised and given to believers, because that spirit doth not alway work the external faculty or gift of exercising Prayer, where it doth infuse the inward Grace; the most gracious heart may be joyned with a slow tongue, as it was in *Moses*. Exod. 4. 10.

And where the spirit doth work the gift, it is not by an immediate inspiration, suddenly elevating the Intellectuals and Faculties of man to an extraordinary degree of Invention and Elocution, but gradually, by Meditation, study, and the use of means, especially such as are commended and prescribed in the Word of God for that purpose; of which means this form is the chiefest, and therefore most usefull to teach believers for what, and how to pray.

Dr. *Owen*. *Or because there is a peculiar energy in the letters, words and syllables, as they stand in this form. And whether to say this be not to assert the using of a charm in the worship of God.*

Reply.

Reply. I grant, that in bare words and syllables used in Prayer, and *in opere operato*, the lip-labour onely, there is not any efficacy at all: Saint *Cyprian* saith indeed, *Agnoscit Pater verba Filii sui*, that the Father will own his Sons words, but it is when filiall affections are joyned with them in the suppliant, else they have no peculiar energy with God.

But yet, as to man, whose affections are ordinarily wrought upon by words, these words of our Saviour may have a peculiar energy; for being sanctified by his lips, they are more then common, and being so appositely fitted to the matter, they are like to make the greater impression upon our understandings; and being injoyned by our mercifull Saviour and Mediator, they have yet a greater energy, because they raise the devout soul to a more confident expectation of receiving the desired blessings, because as to the matter and words they doe not aske amiss: So *Calvin*; *magnum consolationis fructum percipimus*, &c. We gather hence abundant fruit of consolation, in that we know we aske nothing that is absurd, or strange, or wicked, yea, nothing which is not acceptable to him, who beseech him in words that came out of his own mouth.

Inst. lib. 3. c. 20. Sect. 34.

And what if we should say with the Poet, *Ineſt ſua gratia verbis?* *Job* saith the same, *How forceeible are right words?* and *Solomon*, *A word fitly spoken is like Apples of Gold in pictures*

Job 6. 25. Pro. 25. 11.

pictures of Silver: and the Preacher is said to have *sought out acceptable words*; of which words it is said in the next verse, *they are as goads and nails fastned by the Masters of Assembly*: And holy *Job* speaks of *choosing out his words to reason with God*; upon which Doctor *Wilkins* observeth, that it is amongst expressions, as with persons and things, some are choice and beautifull, others refuse and improper. Eccles. 12. 10, 11. Job 9. 14.

And certainly, that injunction of Saint *Paul* to *Timothy* is very considerable as to this, who biddeth him *to hold fast the forme of sound words which he heard of him*, that is, (saith Master *Calvin*) not onely the substance but the very form of speech, for the word ὑποτύπωσις signifieth the lively representation of things, by words properly accommodated to their Nature, which because none can be more adapt and fit then the Penmen of the Holy Scriptures, therefore the least declining from that form of words is dangerous; So that in these respects, the words of this *Prayer* being deliberate, proper, and pertinent, they will leave a strong and lasting Impression upon the hearers, and as Master *Calvine* saith, once again, *Unigenitus Dei Filius nobis verba in os suggerit quæ mentem nostram omni hæsitatione expediant*; The onely Sonne of God hath put such words in our mouths, as may clear our hearts from all doubtings. So that there is certainly great reason to keep exactly to these words, because 2 Tim. 1. 13.

because although there be no peculiar efficacy in them, in respect of God, yet there may be in respect of men; and therefore it is an unhandsome Expression, to name a charm with that form of Divine words; God give us all grace to heare and obey the voyce of that Charmer, then whom never any charmed more wisely.

Dr. *Owen. Whether in this respect the Pater Noster be not as good as Our Father.*

Reply. It is to him that knoweth the use of that Language every way as effectual in Latine, or Greek, as in English; yet to him that wants true devotion, there is much difference between the use of a prayer in a known tongue, where possibly the expressions, and the necessary blessings desired by him may inflame his affections, and in an unknown tongue, where in all probability no such effect can follow; I think if we should preach all our Sermons in Latine, and so pray before our people, we should do less good upon the unconverted, then we may (by Gods blessing) in English.

Catech. p. 434. There is utterly a fault, as Master *Mayer* observeth, in those Popes that promise pardon for the saying of seven Pater noster's, and as many *Ave Maria's* every day; and it is a fault too (as he addeth) so to detract from this Prayer, as to account it no better, or not so worthy as a mans own conceived Prayer;

which

which is derogatorie and arrogant.

Dr. *Owen. Whether innumerable poor soules are not deluded, and hardned, by satisfying their Consciences with the use of this forme, never knowing what it is to pray in the Holy Ghost.*

Reply. The right use of this form never deluded or hardned any; nor is it easie to think how any that hath in faith and knowledge used this *Prayer*, should not also endeavour for other inlargements. Instruct a poore soul in the right use of this, and there is no such method in the world to fit him for praying in the Holy Ghost; and therefore to oppose the use of this form (under a pretence of satisfying the Conscience therewith) to pray in the Holy Ghost, is no pious or laudable Artifice, as if this *Prayer* were exclusive of the Grace of the Spirit; or as if that Holy Spirit had refused *the waters of Siloah that go softly*, and chosen to reside in troubled waters and whirle-winds.

Dr. *Owen. And whether the asserting this forme of words, hath not confirmed many in their Atheisticall blasphemeing of the Holy Spirit of God, and his Grace, in the prayers of his people.*

Reply. Cujus contrarium: This I dare affirm with equal truth and confidence, that not the asserting, but the diffusing, and condemning this form of words, hath confirmed many in their Atheistical blaspheming of the holy Spirit of God, and his Grace, in the Prayers of his People.

I offer this instance, which is notoriously known; When a Minister of God, of great integritie and abilitie (for many such there be beyond all contradiction that use this form) cannot repeat this *Prayer*, but a great part of his auditors, in some Congregations, instantly conceive an invincible prejudice against both his Person and services, as if there were an impossibility of being edified by them; Can any good thing come out of *Nazareth*? yea, and when some actually withdraw from the Ordinance of Christ (as if the Preaching of the Gospel by such men were foolishness indeed) this is not far from an Atheistical blaspheming of the Holy Spirit of God and his grace in the Prayers of his People; and this effect hath not been produced by the asserting, but by the laying aside the use of this form in our Prayers, as a fruitless carnall ordinance, which hath made too many of our people to conceit of it as so much *Coliquintida*, that maketh all the Service of God unsavourie.

And in my best observation I could never discover that it was the designe of those that

that assert this form, to cast any contempt upon other well-ordered Devotions; although contrarily, the practice and pleading against the use of this bringeth a certain disrespect both upon this Forme, and upon all other Prayers to which this is annexed. *Hanc veniam petimusque damusque.*

But what if the asserting of a commanded duty doe confirme some in causeless prejudices? It is better that others be scandalized without our fault, then Christ be disobeyed and dishonoured by our fault. The preaching of the Gospel is a rock of offence, and a savour of death to many; shall these evil effects be charged upon the Gospel as the proper products thereof? God forbid! Indeed the wilfull neglect of an injoyned duty, and fixing of contempt upon a Precept of our Saviour, and upon the universall practice of his Church in all Ages, may make wary Christians jealous of some other practices of such men; for we all know, they have not the Spirit who despise the Word; and it is as well known, that to speak against some opinions, and practices, which in our generation pretend much to the Spirit, is neither Atheisticall nor blasphemous; I suppose therefore we may safely walke by this rule, Not to judge of our duty by the event, but by the lawfulness thereof, and the authority of its prescription; If any draw an ill conclusion from good premises, it is his fault, not ours.

When Christ hath commanded a duty, we must doe it, though all the world should be offended at it: *Fiat justitia, ruat cœlum.*

Dr. *Owen.* *And whether the repetition of these words, after men have been long praying for the things contained in them (as the manner of some is) be not so remote from any pretence or colour of warrant in Scripture, as that it is in plain terms ridiculous.*

Reply. That our Saviour intended we should use other Prayers besides this I doubt not; and what warrant the use of this hath in Scripture, let every Christian Reader judge: I am sure the reviling of this Practice hath none.

And now, it is too apparent who it is that casteth reproch on this Prayer, when the repetition of it is in plain terms pronounced ridiculous; that stomach must be very foul that nauseates manna it self: It cannot be adjudged ridiculous in our Saviour to prescribe this form twice, and how cometh it to be so to use it once? It was not ridiculous in him to use
Matt. 26. 44. the same words three times on the same occasion, in a great agony; nor in *David* to
Psal. 136. bless God six and twentie times in the same words annexed to others; Nor is it adjudged ridiculous to use frequent variations of words on the same matter in our Prayers; nor when we have gone over the heads of our Sermons more then once, to recount them again in our

our Prayers; and yet when we have prayed to God, and being conscious of the imperfections and failings of our Prayers, both as to the matter and manner, doe continue them in Christs own words, as a supply of those defects, this is pronounced in plain termes ridiculous.

The Prophet speaketh of some that have swords in their lips; such a sword is this thorough the sides of Christs Ministers reacheth his own. Psal. 59. 7.

I end this with a note of Master *Mayer*; *As a wrestler* (saith he) *having used his best skill and strength to overcome in wrestling, yet finding the getting of the victory to be very hard, he reinforceth himselfe at the last with all his might, force, and skill together, that he may carry away the prize*: So the Christian man, wrestling as *Jacob* with God by Prayer, in the end reinforceth himselfe in this Prayer, that he may not depart unblessed. Catech. p. 424.

Dr. *Owen*. *When Master* Beedle, *or any on his behalfe hath answered these Queries, they may be supplied with more of the like nature and importance.*

Reply. Not so much on the behalf of Master *Beedle*, as for the vindicating of an Ordinance of our blessed Saviour, and for the stablishing of wavering souls, I have endeavoured (according to my abilitie) to answer the Doctors Queries; but I have not the least

expectation of the supply that is promised: although I easily believe the Doctor may raise many more scruples, which (as he saith) may be of the like nature and importance: but seeing the Doctor hath already bestowed some time and labour in doing the cause of Christ acceptable service, my humble advice is, that he should redeem all opportunities for those better services, lest by opposing this one sacred Truth, he should hazard all that credit which he hath got in confuting so many dangerous errors.

Καὶ σὺ τὴν δόξαν ἀναπέμπουσαν τῷ Πατρὶ, ἅμα τῷ Υἱῷ, καὶ τῷ ἁγίῳ πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

FINIS.